Sermo die lune in ebdomada Pasche

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Ipse Jhūs apropinquans ibat cū illis.

Thyle Wordes bey conteyned in the xxiiij.chappytre of Luke.and rady in the holy golpel of this day. To lay in englyſh tonge The ſame Jhūs nyghynge walkyd with mankynde/ This Joyous trouth conteyneth in itſelf two partyes/ Jn whoos declaracyon wyth our lordys mercy & your ſuffraūce.ſhall ſtonde the ſōme of this poore collacōy. The fyrſte is this/that the ſame Jhūs nyghed to mankynde. The ſecond is.that the ſame Jhūs hath walkyd w^t^ mankynde/ Of whyche two pryncyples foloweth as a concluſyon the entent of his nyghyng and walkynge. That the ſame Jhūs hath broughte mankynd to the euerlaſtynge reſte of heuen/ for ſure it is.ꝑ this ſame Jhs of whyche J purpoos to treate.neuer put may to labour/ but to the entent.that he ſholde after his labour haue full reſte.ye & for ſhorte labour haue eternall reſte/ as after ſhall appere. Yet or J deſcende to the declaracōy of thiſe two partyes/ for as moche as J ſaye.that the ſame Jhūs nyghynge walkyd with mankynd/ J ſhall ſhewe you of whiche Jhūs J meane. whyche it was that nyghed to man that walkyd wyth man.& that fynally brought man to euerlaſtynge reſte in heuen. Where ye

shall vnderstonde. that of dyuers we rede in holy
scrypture whiche were nampd Jhūs. of thre in especyall/al
mey of noble memory. & of grete praylyng
And but figures & seruauntes of the same Jhūs of
whom wyth his mercy. I purpoos principally to
trete. The first was (Jhūs filiꝰ Naue) The secon-
de was (Jhūs filiꝰ Josedech) And the thyrde was
(Jhūs filiꝰ) the sone of Sirach/All thyse thre. and
eche of thes. was for his tyme ꝑ figure of the four-
the Jhūs/callyd (Jhūs filius dei) Jesus the sone of
god / The same Jhesus whyche nyghynge. wal-
kyd wyth mankynde/ ¶ To whose declaracōy ye
shall vnderstonde. that Jhūs by interpretacōy. is to
saye (saluator) a saupour or helper/ Now soth it is
that eche of thyse thre rehercyd. was in his tyme an
helper or sauer of the people / And yet but in fy-
gure of Jhūs Cryste. Wherof folowyth/that they
were not the same Jhūs of whom I purpoos talke
For he bothe was & is (saluator mūdi) the saupour
of the worlde. ¶ How eche of thyse thre Jhūs reher-
cyd dyde helpe. & saue ꝑ people in his tyme/I shall
shewe you. The fyrst Jhūs the sone of Naue. sa-
uyd the people (ꝑ potencia) The seconde (ꝑ obedien
cia) And the thyrd (ꝑ sapiencia) The fyrste saued
the people by myght & power. The seconde by per-
fyte obedyence. The thyrde by his grete wysdom.
¶ The fyrste of them callyd Jhūs Naue. at hebre-
es nampd Jolue Benun after sayne Jerom in
his prologe (cū Jolue) the fyrste ruler of ꝑ chyldren

of Jſrael after the deth of Moyſes the ſeruaunt of god/as it appereth in the fyrſte chappyte of Jolue. was conuenyently namyd Jhũs/For by the grete myghte & power geuey vnto hym of very Jhũs.he notably lauyd the people of god / as in the ſtory of Jolue playnly doth appere.acordynge vnto ỳ promyſe of god made vnto hym in the fyrſte chappyte of the ſame boke/as foloweth(My ſeruaunt Moyſes ſayd god vnto Jolue is deed & from this worlde departid. Arile thou & paſſe ouer the water of Jordan.thou·& all my people wyth the·in to the londe of repromyſſion.whiche J ſhal geue to ỳ chyldẽ of Jſrael.what ſo euer grounde ye ſhal ſet on your fete.Jſhal geue it to you.as J promyſid to Moyſes my ſeruaunt. It folowyth ſoone after/Noo man ſhall mow reſyſt thy power in all thy lyfe· be thou herof comfortid.& take ſtrengthe vnto the. ¶ Now how this myghty prynce executyd the hyghe cõmaundement of god in helpynge the people & ſauyng ỳ ſame by the grete power geuey vnto hym of god ỳ ſayd ſtory of Jolue playnly doth declare ¶ Shortly rehercyd.eccliaſti.the·xlvi.chapitre(Jhũs naue ſayth he ſucceſſour vnto Moyſes ſtrong in werre & bataylle.was a man of grete name/ but of gretteſt name was he in helpynge of the people of god . to diſtroye his enmyes. where by he myght atteyne to the people of god promyſid/whiche glory and renõmee of name he obteyned in lyftyng his hondes & ſcute.in ſhetynge of ſharpe & fyry arowes ayenſt ỳ

cyte of hay·ꝫ̄ / This myghty prynce dilygently
executynge the hyghe cõmaundement of Jhū cryst
of whom. ꝫ to whom· he was bothe fygure ꝫ ser-
uaunt·. thorugh the grete myghte ꝫ power to hym
graciously geuen. to lad. to guyded. to sauyd ꝑ peo
ple to his rule cõmytted·that he brought them in ꝑ
lond. to Abraham· Ysaac. ꝫ Jacob. repromysid/the
vanquisshyd ꝫ distroyed the enmyes of god/dyup-
did the londe among goddis seruauntes. ꝫ fynally
sette them in reste ꝫ pealyble possession of the same
As brefly declareth sayne Jerom in his epistle ad
paulinū ¶ Jhūs sayth he ꝑ lone of Naue. berynge
the fygure of Jhū Crist. as well in name as in de-
des. passid the water of Jordan. distroyed the rea-
mes of Crystis enmyes. diuyded the londe to god·
dis seruauntes/And by euery cytee. towne· village.
by hylles. fluddes ꝫ ryuers. dyscryued in fygure the
spirytuall regaly of Crystis heuenly chirche ꝫ ge-
rusalem/ ¶ Thenne apperyth ꝑ this noble prynce
Jhūs Naue was in his tyme a may of laudable
memory/ now callyd in all the worlde one of ꝑ .ix.
worthyes for dyuers causes/ for by his grete mygh
te and power he sauyd the people to hym cõmytted
from enmyes ꝫ from peryll. he distroyed the aduer
saryes of Cryste. and sette his people in reste ꝫ pe-
as/ ye but amonge all his prayslynges his memo-
ry is specyally laudable/ for what cõmaundid hym
to do. that gladly fulfylled he wythoute grutche or
reluctacõy. leuynge example vnto all prynces ꝫ ru-

lers of the people vnder god to doo the same. Our lorde cõmaundyd hym· as in the fyrste chappter of Josue doth appere this wyse. ¶ Be thou sayth god vnto this valyaunt knyghte stronge & hertely comforted. se þ thou obserue & kepe al my lawes cõmaundyd vnto the by my seruaunt Moyses. Decline thou neuer fro them ne in to þ ryght honde. ne yet in to the lyfte honde/that is to saye. ne in prosperyte. ne yet in aduersyte/so þ vnderstondynge of my lawes be thy leder. Lete in no wyse the boke of my lawe departe from thy mouth: but lette therin thy meditacõy bothe nyghte & day/so þ thou may truly obserue al thynges there wythin wryten & commaũdyd/ This cõmaundement of god he gladly fulfylled as it appereth in the .xi. chappter of þ same boke. in this worde (As our lorde commaunded vnto Moyses: so Moyses cõmaunded vnto Josue) And he gladly accomplyshed all goddis preceptes There escappyd hym not one worde of goddis preceptes/but to the extremytee he fulfylyd them all. Lokr & this well beholde ye Juges of this worlde· lerne the lawes of god/ and se ye therin obseruyd & kept· leest ye perysshe from the ryght waye of god/ for & ye be one in prosperyte. a nother in aduersyte One for affeccõy· a nother for money. one for loue. a nother for hate: thenne/erre ye fro the ryght way of Jhũs. ¶ Of þ seconde Jhũs namyd Jhũs of laudable memory in the scrypture of god. was Jhũs þ sone of Joledech. the grete preest of þ lawe

& one of the.lxx. Interpretours of the Bible/This
Cirus grete preest of the lawe at the highe cõmaũdement
of god in ꝑ mouth of Cu.9. kyng & fyrst Monarke
of Perse. whom our lorde had wt his grace inspy-
red/as in ꝑ fyrste chappyte of the fyrst boke of Es-
dre doth appere.to releale the captiuyte of the Jurs
Whyche for theyr synnes had ben in thraldom in
Babylon by the space of.lxx.yere after the distruc-
cõn of Jhrlm.& subuersion of the temple of god in
the same.by Nabugodonolor. & Nabuzardan hys
capptayne/This grete preest Jaye Jhũs the sone
of Joledech.was in his tyme conuenyently named
Jhũs.ꝑ helpar & sauer of the people of god(per la-
ciam obediencia.by holy obedience/as Jhũs Naue
was Jhũs.sauer and helper of the people(ꝑ magni
ficã potencia)by his grete & myghty power geuyn
vnto hym of god. To shewe you this.ye must vn-
derstonde/that for the synnes of the Jewes it pley-
syd god.to haue them punyshed/so were they acor
dyng to the propheci of Jeremye.the.xxbij.chapy-
tre. Theyr cyte.theyr temple of grete honour was
Sedechias dystroyed. Sedeche theyr laste kynge was exocula-
te & made blynde.brought wych all his nobiesse in
to Babilone by Nabugodonolor. & there kepte in
streyte captiuyte by the space of.lxx.yere. And here
was an ende of kynges in the genelogy of Crist as
by the procesle of the Byble playnly dooth appere.
For loth it is ꝑ after the tyme of this translmigra-
cõn vnto Cristis natiuyte.where regalyte & preest-

hode were Joyned in one in our sauyour Jhū Crist
The Jewes beyng in ther lyberte or captiuyte. had
neuer moo kynges/but oonly prestes & dukes. bys/
shops & pryncis/But thenne were bysshops rulers
of the people. & pryncis helpers & coadiutours/ So
þ the lyne of kynges after this translmigracōy sel/
syd as in rule. not in succession/ And thenne began
the lyne of bysshops in rulynge of the people. whi/
che contynuelly endurid vnto Cristis tēporall na/
tiuyte / This declaryth the Mayster of the storyes
who so lyste to se it. ¶ Now the fyrste of thyse gre/
te preestis or Bysshops hauynge rule of the people.
was this Jhūs the sone of Josedech A man of gre/
te zele. & deuowte obedyence vnto god/so þ he was
conuenyently namyd Jhūs. helper or sauer of þ pe/
ple by deuowte obedyence. leuynge example to alle
preestys. prelates in especyall to beere deuowte obe/
dience vnto almyghty god. & teche other the same
For whan it pleysid our lorde to haue his people re/
leuyd from theyr captiuyte. & his temple in Jhrlm
to be reedifyed to his honour & prayseyng: he cōmit/
tid therof chr rule vnto Zorobabel sone to Salati/
ell. & to this Jhū the sone of Josedech/ as in þ pro/
phecy of Agge playnly dooth appere. Declarid at
large in the fyrste boke of Eldre. the fyrste. thirde.
& fyrte chapytours. ¶ And full conuenyently was
this belynes cōmyttid vnto thise two men of auc/
torite & honour/ For of þ one. that is of Zorobabel
our Jhūs. our sauyour descendyd by his tempoall

natluyte. as it apereth in the fyrst chapitre of Ma-
thewe. ¶ The other. that is Jhũs Joledech prepa-
ryd the people by due obedyence truly to serue god
in this materyall Temple whyche they thenne to
goddis honoure reedifyed/ but more verely to serue
god in the temple of Crystis holy body whyche he
tokr of Zorobabell. and was in it togyder god and
man in one persone/ Of whiche holy temple of his
body. hymselfe sayd. the seconde chappitre of Joh̃/
¶ Dissolue ye this temple. & wythin thre dayes I
shall reyse it agayn. & soone after foloweth. Thy-
se wordes sayd our sauyour Jhũ Cryst of the tem-
ple of his holy body. Of whiche holy temple of cri-
stis body was spirytually vnderstonde the prophe-
cy of Agge. in the seconde chappitre. ¶ Ferre gretter
sayth this prophete. shall be the glory of this secon
de temple. than was of the fyrste buylded by Salo
mon/ Spyrytually I saye For the letter full harde
it is. to expowne of this temple reedifyed bi Jhũ Jo
ledech. Zorobabell & other Jewes. Syn̄ this second
temple was neuer half so glorious as was that fyr
ste buylyed by Salomon. ne in buylding ne yet in
aparell as Josephus declareth/ For in ỹ fyrst tem-
ple was conteyned the arke of the olde testament.
in it concernyng the tables of the lawe. Manna &
the rodde of Aaron. whiche flourisshid & fructifyed
by myracle. The appostle this declareth to the He-
breos the. ix. chappitre. Many also precyous Jewels
& tresours were in that temple born awaye by Na-

bugodonosor. and Nabuzardan his capptayn/as it
apereth in the fourth boke of the kynges. the finall
& finall but on chapitours. whiche wer neuer fully
restored ayen in the reedifycacōy of ꝑ lame temple
able it. that Cirus & Darius many grete thynges
restoryd to the seconde reedifycacyon as it is decla-
ryd the fyrste boke of Esdre the fyrste & fyrte cha-
pytours/ So ꝑ this seconde temple was no thynge
lyke vnto the fyrste ne in buyldynge ne in garnyf-
shyng: Wherfore holy crysten doctours as sayne Je-
rom & Bede expowne this prophecye to the letter/
That gretter shall be the seconde glory of this se-
conde hous than of fyrste/ ¶ For as moche as Cri-
ste god & man. Many wyles thys seconde temples
with his holy presence dyde dedicate & inourne/ for
in to this Temple by his holy vyrgyn & moder at
her purifycacōy he was offryd vnto god/ In this
Temple his holy moder fonde hym in myddes of
doctours. From this temple he droue oute byars &
sellers/ In this temple he ofte prayed. prechyd. &
many myracles shewed. grete thenne was ꝑ glory
of this holy hous. & ferre gretter than euer was the
glory of Salomons temple. syth our sauyour Crist
Jhūs this second temple so many wayes made ho-
ly & glorious/ ¶ Thenne to my purpoos I saye ꝑ
this grete preest & bysshop Jhūs Joledech was full
conuenyently namyd Jhūs ay helper or sauer of ꝑ
people by his holy & zelole obedyence/ for whē as
the people of god longe tyme in captiuyte of Ba-

byloy.confulyoy by interpretacõy. were after their
cuſtome falle ty to ydolatry. worſhippyng fals ydo-
les. & mawmettes. and ſo had loſt theyr due obedi-
ence vnto almyghty god: folowynge the wycked
lawes of Gentiles. This grete preeſt & byſſhop ac-
cordynge to his office & duety. with helpe of Zoro-
babell the true prynce & ſeruaunt of god. as tymely
as they had lycence of Cir⁹ & Dar⁹ to retorne ho-
me. and to reedifye the temple of god: what obedi-
ence was ty this holy byſſhop. ye & wyth dylygence
alſo to brynge the people to the true & faſte obedy-
ence of god. the fyrſte boke of Eſdre playnly dooth
declare/ ¶ So ꝑ hymſelfe was fully obedyent vnto
almyghty goddys wyl. and taughte al the people
to the ſame/ As it dooth appere as well of the ſpedy
buyldynge of the temple/ as of ympnes. oblacyons
ſacrifyces. with other prayſynges of god/ whiche he
& the Leuites at his cõmaundement. ſhewed & ma-
de vnto goddis worſhyppe & prayſynge. fyrſte in
ſettynge the fundacyon of the ſayd temple. as it is
declaryd the fyrſte boke of Eſdre the thyrde chapy-
tre. ¶ Zorobabell ſayeth he the ſone of Salatiel. &
Jhũs the ſone of Joledech. & other of ther brethern
preeſtes & Leuites and all the reſydue of Jewes de-
ſyuerde from captyuyte ordeynyd Leuites from. xx
yeres age & aboue. to ſurueye the artificers gadered
to the newe buyldynge of this temple. that they ay-
de not neclygently theyr labour. Jolue alſo. whi-
che was Jhs Joledech. wyth his chyldy & bredern.

as one may of one mynde & herte dyde all theyr di
lygence to spede this holy werke. What Joye what
gladnesse was there made bi this holy Jhs. & other
the seruauntes of god by his example & techynge.
at the lettynge of the fundacõy of this seconde tẽ
ple. there forthw' appereth. ¶ All the people sayth
Esdras there gadryd. cryed wyth grete voys to god
dys praysynge/for as moche as the fundacõy of the
temple was lette. Many also of ꝑ olde faders whi
che had seen the temple of Salomon stondynge. &
this temple now begyn· wepte wyth ay hyghe vo
ys / And many there present lyfte theyr voyces in
Joye & gladnes. Suche agmixcõy was there of cue
amonge the people to goddys praysynge/ that noo
man myght discerne the voyces of wepers. from ꝑ
voyces of Joyfull people. so ꝑ all enioyed in god.
Of this appereth morally. that one vertuous prela
te dooth moche good in cristis chyrche/as well for
his owne vertue & zelose obedyence vnto the lawe
of god: as in ledynge other men to do the same by
his holy doctryne and vertuous example. ¶ Agayn
where this buyldynge of the temple was interrup
tid in ꝑ tyme of Cambises sone vnto Cir'. whom
some callyd Assuer'. some Arthazarses/But in the
tyme of Cambises was it ꝑ the werke of god· this
buyldynge went not forwarde/but lettyd was it by
fals accusars/ whyche neuer cesse in the chyrche of
Cryste to lette the werkes of god/as dayly experi
ence dooth shewe. Whan Darius kynge of Babi

hilon inſpyred by god the ſeconde yere of his reyne
gaue lycence vnto the Jewes to perfourme the tem
ple of god begon. And founded at the lycence & cō
maundement of Cirus/what obedyence/what dy
lygence/what zele·this Jhūs Joſedech·wyth ꝑ preſt
ys. Leuites & all the people had. to perfourme this
holy temple to godds worſhyp & prayenge. Ye &
what Joye & lowyng was geuen to god in dedica
cōn of the ſame temple: in the fyrſte chappire of the
fyrſte boke of Eldre playnly dooth appere. ¶ So
me men here preſent, ye & not a fewe. woll peraven
ture muſe/why & to what entent I bringe in thys
longe ſtory of Jhūs Joſedech. the grete preeſt of ꝑ
olde lawe/Surely this is my cauſe/for lyth al ho
ly ſcripture is wryten for our eruditōn after ꝑ apoſ
tle the·xv. chappire to the Romayns/ That we to
whom trouthe is made opey by Jhū Cryſte. as te
cheth ſayne Johy in the fyrſte chappire. ſholde lern
obedience. lerne zele & dilygence to the lawe of god
of thyſe faders paſſyd in fygure. And agayn to ta
ke grete ſhamē & conſcyence whan we rede them to
haue dooy ſo zelouſly in goddys cauſe. And behol
de ourſelf. how neclygent we bey in the ſame/ for
curſyd is he whyche dooth the werkes of god frau
delently after Jeremye. the. xlviij. chappire· They
buyldēd. we diſtroye. they gadryd. we diſperge. they
curyd. we hyle. They made. we marre. I woll no
man accuſe/but lokē oy our dedes. and behold the
yrs. and ye ſhall fynde that there is noo compary

loy betwene lyghte and derkenelle. ¶ Thenne haue we here of two namyd by thys name. Jhūs of laudable memory in the scripture of god. The fyrste was Jhūs Naue. helper and sauer of the people by myghte & power. The seconde was Jhūs Josedech. sauer of the seruauntes of god by deuowre obedyence/as now hath be declared/ The thyrde of laudable memory of the same name was Jhūs filius Sirach. the sone of Sirach. lonnys sone vnto Jhū Josedech/as hymself rehercyth in his prologe of the boke namyd by hym Ecclesiasticus.

¶ And full conuenyently was thys fader namyd Jhūs. ay helper or sauer of the people. sapiencia by his grete wysdom geuen vnto hym of god. and by hym taughte to the people. vnto the worldes ende. by reason of his laudable wysdom left behynde hym in wrytyng in the boke of wysdom callyd Ecclesiasticus. whyche boke. hymself fyrste made and wrote in Hebrewe tonge. and after translatyd the same in to Grekes tonge/As Plodorus declaryth and sheweth in the fyrste boke of his Ethemology/se/ ¶ For the declaracōn and expownynge of thys trouthe. expedient & ryght necessary it is to knowe and vnderstonde. what helpe and saluacōn. wysdome doth vnto man. Where ye shall vnderstonde & marke in your mynde That god only may of creatures vnder heuen dyrectyth & ordereth his actes and dedes by hys vnderstondynge to hys ende naturall or supernaturall/ Thus I saye. to the entent it is/

or thus it sholde be. Now for as moche almannes
vnderstondyng is radically corrupte by synne. and
so by ignorannce· whiche is the moder of errour af
ter sayntJohn Crisostom the.xxv. Omelye of hys
Imperfyte werke on Mathu. expedyent it is ther-
fore. þ̄ may erre not from his ende. naturally. or su
pernaturally intendyd: that his vnderstondyng be
dyrected by some redy lyghte/ This lyghte at phi-
losophers is comynly nampd the lyght of wysdom
And therfor naturally men delyte cūnynge & wis-
dom. as sayth Aristocle in the begynnynge of hys
Metaphisyke That euery man naturally desireth
to knowe/ for the more þ̄ ony man hath of of wisdo
me the better shall he dyrecte all his dedes to a due
ende. the lesse he hath of wysdom. the worse he shal
directe his dedes: but comynly erre. And very wyse
men comynly ordre wel al theyr dedes & neuer erre
And for this cause . that men wolde not erre from
theyr ende· ye naturally entendyd. what zele & be-
synesse olde fadere had to attayne wisdom/ wonder
it is to rede . as at large declareth sayntJeroni in
his epistle (ad paulinū) the prologe of the Byble it
is/ ¶ We rede sayth sayntJeroni in old stories· ma
ny men haue soughte ferre countrees. straunge na-
cyons. & pallid ryght perylous sees/ that they myg-
hte speke familiarly with suche philosophers. who
se werkes thei befor tyme had rad. to lerne of them
wysdom/ This dyde bothe Pitagoras & Plato. of
whom sayth sayntJeroni in the same place Su-

the zele had Plato to wyldom and cunnynge. that he folowyd leyence in al the worlde/ as though leyence had ficdde from him. And on a tyme was he taken bi pirates in the see. & solde to Denyle ỳ grete tyraunt/ yet for as moche as he was a philosofer a louer of cūnynge & wysdom. he was more of pryce than the tyraunt that boughte hym. lych by reason of his cūnynge. he cowde more temperatly bere hymself in all aduersyte than hys mayster & ouerayne hym hauynge in seruytude) There shewyth forth sayne Jerom of Titus Liuius. of Appolonius. & other wise men of the worlde in grete & profounde wysdom & lernyng. How theyr fame of cūnyng & wysdom. droue men from the fertheste party of the worlde. to here them. to lerne of them wysdome. wherby they myghte lynely ordre theyr actes & dedes to a perfyte ende. and not erre from the same/ This labour & besynesse sayth sayne Jerom. to the gentyl philosophers only lernyng vnto ỳ lyghte of reason. and wyth fayth no thynge Indowed/.

¶ And of this wysdom to be atteyned by mannes Inquisicōy. Artistocle one of the grete enserchers. of the same: sayd there were two kyndes or parties. in the fyrste boke of his Ethikis. That one is callyd Prudence. the other Sapyence. ¶ Prudence after him is a wisdom to lede man that he erre not from his resonable ende intendid in worldly occupacōy & besynesse. ¶ And Sapyence after hym stondeth in speculacōy of highe & prelume causes. so that sapi-

ence is a wyldome to lede man ꝑ he erre not from
his ende naturally after Aristotle/but in very dede
supernaturally ententyd/And in this sappence af-
ter him rektyth mannys felycyte. In so moche ꝑ he
myghte atteyne to sappence. at his oppynyon was
felicyblelyd or happy. For he sholde not erre from
truthes necessary to his blysse & perfyte ende. ¶ &
able it thile philosofers dide moche to atteyne ther
entent & purpole.not to erre from the ende:yet fay-
led they ofte tymes therof. whyche appereth as wel
of theyr errours abowte the laste & perfyte ende.as
of theyr errours abowte meanes ledynge to the sa-
me ende/as declareth Aristotle in the fyrste bolke of
his Ethikis/Where he shewerh that some put ther
fynall ende in ryches.some in cōcupiscence.some in
honour.& other transytory pleysures.whyche may
not endure: but must nedes fayle / Yet were thyle
callyd & acountid wyle men in the worlde/And in
the wyle men.that for theyr wysdom . they ben of
Immortall fame amonge worldly men · & callyd
Sapientes.wyle men.lenly by excellence.yet fayl-
lyd they & erryd from the trouthe / For neyther by
theyr prudence.ne yet theyr sappence.sadde they or
themselfe. or theyr folowers to the ryghte & perfyte
ende naturall.or supernaturall ¶ Thene was no-
ne of this Jhūs ꝑ sapiencia) the helper or sauer of
man to lede hym by wysdom to his right ende· The
second cause of this errour declareth ꝑ apostle pou
le in ꝑ fyrste chappire to the Romayns/This phi-

philosophers erred sayth sayntt poul/ ¶ For whan they knewe god: they worshypped not hym as theyr god/ but vanysshid in theyr proude reasons. & callyng them self wyse they were foolys in dede/ But a question is this/ how knewe thyse philosophers god: the apostle answereth in the same place. The Invisible mat teryes of god sayth he be knowe of man· þ their creature of this worlde. by other smaller & lower creatures of the same/ But how vanysshid thyse philosophers. how erred they: For sothe for they gaue not due thankes to god theyr maker & geuer of ther benefytes· Sayth sayntt Austyn on this letter/ ¶ Thyse philosophers sawe the ende of all creatures: knewe there was one god by the lyghte of reason/ but vnkynde vnto ther maker þ gaue to them this knowlege: ascribed to themself proudly ther knowlege & wysdom/ & for theyr pryde: lost ther true knowlege & made both blynde & erynge from trouth. accordyng vnto þ prophetye of Abdy. þ fyrste chappytre. rehercyd by the apostle þ fyrst epistle. & fyrst chapitre vnto the Corinthees. I shall sayth god by hys prophete· distroye & brynge to nought þ sapience of sapient men: & I shall reprouue & brynge in confusyon the prudence of prudent men of this worlde· In whyche wordes god Joyneth togyders sapience & prudence of this world. shewyng þ they ne yet ony of them· ledeth or helpeth man to hys perfyte ende And forthe shewyth thapostle in þ same place· what sapience. & what prudence it is. þ redily ledeth man

to his perfyte ende. þ he ne erre aboute the ende. ne
yet in meanes to þ same. ¶ It pleyd god sayth the
apostle. by prechyng of his holy gospell & wyldom
ther w' in conteyned that the worlde acoũtyd folyll-
nes. euerlastyngly to saue all tho. whiche therunto
geue fast & stronge fayth. accordyng vnto the wor-
des of our sauyour. in þ laste chappyre of Marke.
Preche ye sayde Cryste to his dilcyples my gospell
to all mey & wymen. say ye vnto them/ þ he whi-
che truly bileuyth & is baptized. shalbe euerlastyng
ly saued/ ¶ So þ in the scrypture of god is wrytey
ene wyldom conteynyng perfyte prudence. & per-
fyte sapience prudence to directe euery may in this
worlde lyuynge. þ he erre not in worldly actes & be-
sinelle. Sapience/ þ he erre not in his finall ende. &
truthes to the same required. Fulgens in his sermon
of Confessours this shewyth at large ¶ My holy
scrypture is conteyned both mylke for ponge chyl-
dy. & lubstancyall meete for mey/ þ is to saye. saly
lernyng for begynners. & profoũde wildom for mey
of cũnynge) It folowyth. there is doctryne conueny
ent. for euery aege. for euery state. for euery condicõ
&c/ This holy & ghostly wildom was it. þ good fa
dis euer delyred to haue. þ they with lyghte. mygh-
te passe thrugh this worlde in suche astates as they
stode in. wythoute errour or offence to god. and fy
nally theyr supernaturall ende. to whyche ende. þ
wyldome of the worlde myghte neuer lede the ha-
uer/ ¶ As of Salomon we rede in the thyrde

bokē and thyrde chappter of the kynges. whyche cō
maūded by god to albe him what petycōs he wol
de & it sholde be grauntyd. albyd of god only wyl
dom to ordre hymselfe & his people to goddis pleyū
re god gaue hym wysdom abeue all mortall mey/
as appereth in the fourth chapitre of the same bo;
ke. ¶ Almyzty god sayth he gaue vnto Salomon
plenteuous abundance of sapience & prudence. And
wyth this wysdom. came generally all other profi
table goodes. ¶ The wysdome of this prynce was
so grete. that the people of ferre countrees came to
sehe hym. & lerne of hym wysdom: Some to Juge
mentes Some to ordre well theyr reames or houl;
holdes. some to ordre themselfe to goddis pleyswe/
In somoche that (regina Saba) the noble prynceffe
beryng the merueyllous wysdom of Salomon. ca;
me out of ferre countrees. to here & lerne of his wyl
dom/as it is opey the thyrde bokē of the kynges ỹ
x. chappter/ ¶ Of whyche apperyth that this ghost
ly & godly wysdom of olde tyme was gretly delp;
rid of grete mey. of meane mey. of euery astate/ for
by this wysdom they myghte ordre all theyr lyues
to goddis pleyswe. knowe theyr ende. atteyne theyr
ende. not be ignoraunt ne yet erre abowte theyr en;
de. ne meanes to the same/ This worlde is goon &
in effecte tornyd vp & downe / for where sometyme
mey soughte for ghostly wysdom to saue theyr sou
les. Now laboureth euery man in effecte for world;
ly wysdom/ for now from the hyghest to the low;

eſt. euery may ſtudyeth ty auarice. and from ꝑ pro-
phete to the preeſte euery may dooth gyle & ſleyght
Jeremy. the. vi. chappytre. yf they labour for wyſdo
me of cũnynge & knowlege as dyde Phylolophres
of whom I ſpake aboue. of whom ſayth the apoſ-
tle the fyrſte chappytre of the fyrſte epiſtle to ꝑ Co-
rinthees ¶ Jewes alſe ſygnes & Grekes wyldom
ſomwhat were it. ye & ſomwhat cõmendable were
it. For after Ariſtotles cũnynge & wyſdom is acoũ-
tid amonge goodes honourable/ But this wyſdom
is goon. alſo. Ney force neyther of ghoſtly wyſdom
ne yet of ſeculare wyſdom. callyd ſcyence & cũnyn-
ge/ But oñly wyle mey bey acounted ty this woꝛl
de. whiche can fynde ſubtyll & craftȳ meanes to ge
te goodes playne fallneſſe ty englyſſhe/ ¶ Whoos
ende is euerlaſtynge dethe. and god is glorifyed ty
theyr confuſyon whyche ſauour alle of the worlde-
wrytey to the Philipenſes the thyrde chappytre/
¶ Now to my purpoos. I ſaye this may Jhũs fi-
lius Sirach of laudable memoꝛy. was conuenyent
ly callyd Jhũs. ay helper oꝛ ſauer of the people ty
his grete wyldom. whyche wyldom/ what worldly
nay ghoſtly. he fyrſt taughte. & thenne left ty wry
tyng. wherby may may duely ordre his lyfe to hys
ende naturall & ſupernaturall. & neyther to be ig-
noraunt ne erre aboute the ſame. oꝛ ony of the ſa-
me. as ty the proceſſe of the boke nampd Eccleſiaſ
tic⁹ of his wrytynge and tranſlacion as I ſayd a-
boue playnly dooth appere. Ty whyche boke ſa-

yth sayne Jerom this holy fader ledyth and per-
suadyth men in this mortall lyfe to the zele and lo-
ue of wysdom/as wysdom contayneth all vertues/
Soo that in the techynge and declarynge of wys-
dom he taughte all vertues/and how man sholde
euery maner wyse lyue vertuously/wherby he my-
ghte redily and surely attayne his ende and therof
erre ne fayle.

Now is there here shewed you frow the begynnyn-
ge of thre men of laudable memory conuenyently
nampd by this name Jhūs/for eche of them in his
tyme. was ay helper or sauer of the people. The
fyrste by power. The seconde by obedyence. And ỹ
thyrde by wysdom/as it hath now be declarỹd: yet
was ther none of ỹ thre (Ipe thūs qui appinquās
ibat cū illis) The same Jhūs whyche nyghynge.
walkyd with manhynde/but rather fygures or ser-
uaūtes of the same Jhūs. of the essenciall Jhūs. of
the very true Jhūs/ whyche is the sone of god and
may/ ¶ And that I shewe this/for where as eche
of theym was conuenyently nampd Jhūs. that is
to sayn. ay helper or sauer of the people by vertues
perticulare/ as that one was by power. that other
by obedyence/and the thyrde by wysdom/Yet was
there not one of thyse thre. whyche hadȝ alle thyse
vertues/neyther ony of theym plenarily/but by par-
ticipacyon of oure Jhūs Cryste/ ¶ Of whoos ful-
nesse and abundaunce we all haue receyued dyuers
vertues and manyfolde gracyous yeftes. the fyrste

chappyte of Johy. Jhūs Naue hady power: but (ad mensurā) at a mesure. Jhūs Josedech had obedyence: but (and mensurā) So had Jhūs Sirach wil dom (ad mensuram) in a mesure as god gaue vnto hym/ Būt Jhūs Cryste was (plenus gre & veritatis) the fyrst chappyte of Johy. almyghty of power perfyte of obedyence. And full. ye infenyte of wyldom. So that ꝑ same our Jhūs gaue power to Josue. obedyence to Jhūs Josedech. And ghostly wyldom to Jhūs Sirach/ ¶ For at his byghe worde al thynges were made: he cōmaūdid. & all creatures were create & brought forth of nought. the. C. xlviij. psalme/ Thenne of this Jhūs our sauyour Cryste purpoos I to talke wych his mercy (Qm ipe ihūs appinquans that cū illis) The same Jhūs nyghyng walkyd wych mankynde. ¶ Jn whyche wordes I sayd there be two partyes to be declaryd. conteynynge two notable truthes. The fyrste is. ꝑ the same Jhūs hath nyghed to mankynde. The seconde is. that the same Jhūs hath walkid with mankynde/ And of thyse two folowyth as a corelary. ꝑ thirde trouth. that the same Jhūs hath fynally brought mankynde to euerlastyng reste in heuen. and to this hath shewed himself to be very Jhūs. ꝑ perfyte sauyour of mankynde. ¶ He nyghed I saye to mankynde (ꝑ potencia) by his almyghty power. He walkyd w^t may (ꝑ obedientia) by perfyte obedyence And fynally broughte may to reste & blysse (ꝑ sapiencia) by his Jnfinyte wyldom. Fyrste I say our

lauiour Jhū̃s hath nyghed to manhynde by his al
myghty power thre wayes(creando.nascendo.mi
nistrando) by his acte of creacōy.by his acte of In
carnacōy.& by his holy mynystracōy. whyche thre
w̃ our lordis mercy I shal shewe you in this fyrst
party.And wyth all . how manhynde hath euer &
contynually be wayward.& goo from god. ¶ Of
whiche wyl appere the goodnelle of god.& the vn
kyndnelle of may. ¶ fyrst I say our lauyour Cry
ste nyghed vnto may by his almyghty power in ꝑ
acte of creacōy/To whoos declaracōy I shal shew
you thre conclusyons. fyrste wherin stondeth ꝑ ac
te of creacion. Seconde ꝑ Jhū s Cryste the eternall
sone of god the fader.executyeed & shewed this acte
as well oy may.as oy al other creatures.And,thyr
de how in executynge of this acte. he nyghed vnto
may. ¶ fyrste in this party.ye shall vnderstonde/
that (creare est ex nichilo aliq̃ facere) after the ma
ystter of the lentence in the begynnyng of the secon
de boke. The acte of creacyon is to brynge forth a
substaunce of noughte. that is to say.of no thynge
forgoynge.ne matere.ne fourme. / This is callyd
properly the acte of creacōy after the mayster.all be
it largely taken Creacōy maye be where as is ma
tere forgoynge in makynge a newe fourme of no
ughte/As the resonable soule of may is dayly crea
te of god. And ryseth not of ony power of the ma
tere lyth by creacōy she is infoundyd from god in
to the body of may.and in her infusion she is crea

te of god/ ¶ This acte of creacõy oonly appertey-
neth vnto almyghty power.or power of itielf infi-
nyte/ Soo that no lympte ne determynate power.
maye ony wyle in this acte of creacyon / that is to
brynge forthe oughte ofnoughte · Sayde therfore
gentyll philolofers oonly conlyderynge determyna
te & lympte powers/ That of noo thynge can noo
thynge be made.ne euery thynge:of euery thynge/
but of determynate thynges:maye other determy-
nate thynges be broughte forth/lo that they deny-
ed creacõy.and put oonly naturall producc̃õy.And
no wond̃ though they this wyle erryd/for they ney-
ther conlydred ne yet graunted ony almyzty pow-
wer · ne actually Infinyte / for after theyr oppy-
nyons.there is no thynge actually infinyte/But lu-
rely they vanyllhyd & erryd in theyr thoughtes.they
were amasyd in theyr myndes not knowyng their
almyghty maker whiche made al creatures of noo-
ughte./Jt is not that thynge that J woll dylpute
wyth them/ ¶ But to vs all of cryltis relygyon &
holy fayth:ynough it is to confelle that there is an
acte of creacõy/ whyche is to brynge forth a lubsta-
unce of no matere fore goynge.and that immedy-
atly/ Whyche acte is the acte of all myghty power
oonly to god belongyng· The mayster of the len-
tence the fyrste diltyncc̃õy of the leconde boke this
declareth.puttynge there dyuerlyte atwyxe Creare
& facere.creacõy & faccõy. ¶ Creatour layth he is
whyche of noo thynge makyth lomwhat. lo ꝑ this

act of creacõy properly is to make ought of nought
facere· ꝑ is to make. it is not oonly to make ony
thynge of nought: but of some fore goynge matere.
So ꝑ bothe angell & may bey namyd factours /
but not creatours/ for this name of creacõy is oñly
to god belongynge. whiche makyth some thynges
of nought: And soñ thynges he makyth of ought
ꝑ is to saye of a matere forgoyng. all be it in holy
scrypture. thyse names bey oftey take. the one for ꝑ
other. as the creatour for the factour. ye & many ty
mes the factour for the creatour. ¶ Thenne haue
we fyrste in this party. wherin stondeth the acte of
creacõy: I saye in the acte of almyghty power· whi
che is to bryng forth ought of nought. oñly to god
belongynge. ¶ The seconde conclusyon is in this
party to be declaryd· ꝑ our eternall Jhũs. the sone
naturall of god the fader euerlastynge. exercyced
this acte or dede of creacõy/ This trouthe declaryd
Moyses the grete prophete of god. Gen. prio. ꝑ fyrs
te chapitre of Gen (In principio inqd creauit de⁹
celũ & terrã) Almyghty god sayth he. fader· sone. &
holy ghost. thre persones. & one god at the begynn̄y
ge made heuen & erth of nought ¶ Of whiche wor
des apereth. ꝑ the outwarde actꝫ or dedes of ꝑ holy
trynyte be indiuisible. & therfor is this act of creacy
oy. rather sayd her of a terme essẽcial than ꝑsonal
as whan Moyses sayth· god create & not ꝑ fad. soñ
& holy ghost And yet the fader dyde create. so dyde
the sone. & so dyde the holy ghost. And yet not thre

creatours/but oñe creatour.as not thre almyghtes but one almyghty.ne thre goddis/but one god. ¶ And ony may doubte where thys acte of creacõy:be to the lone of god Jhũ Cruste apperteynynge & belongynge/as to true crysten men is no doubte: goo to the golpell of Johy.& there ye shall fynde it playnly expressyd. Fyrste by his secretary sayne Johy. & after by hymselfe/Sayne Johy purpolyng to declare of Crystys holy diuynyte. begynneth in thys wyse (In principio erat verbũ.et verbũ erat apud deũ.& deus erat verbũ) The lone of god sayth he was euerlastyngly in the fader.with the fader.and one god with the fader. To stonde moche in declaracõy of this letter.I truste it nedyth not/for euery good crysten may here vnderstondeth. ꝑ verbũ is Jhũs Cryste the eternall lone of god. of whom folowyngly in the same chapitre sayth sayne Johy (Et verbũ caro factũ est & habitauit in nob) The lone of god eternall is become may sayth he & hathe graciously made his habitacõy w^t vs. Whan sayne Johy had sayd.de^9 erat verbũ) The lone of god was euerlastyngly god.it folowith(hoc erat in principio apud deũ) Vppon whyche wordes sayth Hillarius the holy bysshop/ as though sayne Johy sholde saye/This essenciall worde or lone of god ꝑ fader.was neuer frotn god the fader separate ne diuyded/Thenne to shewe his almyzty power egall wyth the fader: he addyth forthwyth (Omia ꝑ ipm facta sũt) Alle creatures sayth he were create by the

lone of god. The apostle callyth hym therfore in ꝑ fyrste chappytre to the Hebrues. the bryghtnes & glo ry of the fader. bi whom the fader creatyd all crea tures. ¶ Dour sauyour Cryste hymself declareth ꝑ same. the fyfthe chappytre of Johñ. My fader layth he werketh vnto now. and I werke vnto now. he re layth sayne Austyn. as though Cryst sholde say. By me all thynges be made. The fader of heuen made lyghte: but he sayenge made it / ꝑf he sayd & made lyghte: thenne folowyth that bi his worde he made it. And I say his eternall worde. thenne by me he made lyghte / My fader thenne wroughte & made whan he create the worlde. & vnto now wer kyth in guydynge the worlde / Thenne folowethꝑ by me he made whan he made. and by me he gup dith whan he gupdeth. ¶ Thenne haue we here in this party fyrste wherin stondeth the acte of creacy on. where is shewed In oñipotencia in almyghty power. to brynge forth a substaunce of no thyng ought of nought. ¶ Seconde in this party is shew ed. that this acte of almyghty power. Jhũs Cryste wyth the fader. & the holy ghost one god. shewed & put in execucõy in ꝑ formacõy & fyrste makyng of all creatures. ¶ Now folowyngly & thyrde in thys party. shal I shewe you / & this procesle is specyally to be notyd. how by thys acte of creacõy & almyghty power: our Sauyour Cryste nyghed vnto man kynde / Where ye shall vnderstonde That by thys acte of creacõy. he nyghed vnto mankynde dyuers

ly. That is to saye bothe generally and specyally/ Generally/for as he lefte in alle creatures (vestigi? um) a sygne or a tokey of hys hondwerke. So left he in mankynde a sygne of his hondwerke. as in sampyar ensample/ Yf a man steppe in snowe or sonde. after his departyng remayneth a steppe. So after the act of creacõy remayneth behynde ỹ hond werke of god in the creature. Sygnefrenge that god is therof the doore/ This is a generall nyghin ge of god to all creatures/ for in all creatures appe tyth his handwerke. that they bey of god create & made/ ¶ But in this acte of creacõy of man. appe tyth how specyally god hath nyghed vnto man bi his almyghey power. For where as in all creatures he lefte (vestigium) a generall sygne or tokey. In man he lefte ouer thys (ymaginem & similitudinẽ suam) his propre ymage & symylitude. The fyrste chappyre of Genes. sayd god the fader vnto the so ne & the holy ghost. ¶ Make we man to our yma? ge & symylytude. And it folowyth Almyghty god create man vnto his ymage and symylitude. A gre te dignyte is this/ yf it were dylygently consydryd Wherin this ymage and symylitude stondeth De clareth the mayster of the sentence the. xvi. dystyn cõy of the seconde boke. ¶ Man sayth he was ma? de to the ymage and symylytude of god in his sou? le. wherin he excellyth alle vnresonable creatures/ But to the ymage of god was he made by reason of his memory. vnderstondynge. and wyll. To the

symplitude of god. by reason of Innocency. Justyce and other vertues moiall. in whiche may was made and created by the alle myghty power of god. in his soule. of goddys goodnesse. not of or fore ony mannys decerte or meryttes/ Thenne here appereth That by this act of creacōn. god gretly nyghed vnto may bothe generally & specyally. ¶ Ye and ouer this. god dyuerse wayes nyghed vnto may by thys sayde acte of creacion. as that god thenne beganne fyrste to be lorde vnto may. and may seruaunt vnto god/ As declareth sayntJohn Crisostom in a sermon begynnynge. ¶ The dygnyte of mannes condycyon is soone knowen. dylygently consydred the sublymyte and heyghte of god his maker. &c.

¶ Ouer this god nyghed vnto mankynde (per illapsum gracie specialis) by his inspyred grace. to all men generally in geuynge vnto them the lawe of kynde/ wryten in euery mannys herte. and stondinge in thyse pryncypples/ that is to saye Do vnto thy neyghbour as thou woldest be doon vnto/ And doo to noo may that thynge whyche thou woldest not it were doon vnto the/ ¶ Ye but to some men god gaaf specyall grace/ as to that Just and ryghtwyse may Abel. the fyrste chefe & pryncypal membre of his cytee in erthe. and to other faders. his electe and cholen predestynate seruauntes. whyche alle stode in his specyall grace. and acceptable fauoure. For they yelded vnto hym theyr creatour kyndnesse for kyndnesse/ ¶ Who so lust well and studyously con-

lyde the ordre of holy scrypture vnto the Incarnacion of our sauyour Cryste Jhesu/where I shal declare how he nyghed vnto may by the acte of hys Incarnacion: shall moost plenteously fynde. how from the fyrste of the creacyon of may. oure moost mercyfull lorde Jhūs Cryste our sauyour/as the tyme passyd from the fyrste creacyon of the worlde. euer more & more nyghed vnto mankynde. leuyng wyth hym certeyn remembraunce and tokens that his mercyful lorde god had bey with may. dylyted may. and wyth his manyfolde graces nyghed vnto may/for by cause may sholde agayn nyghe vnto hym. and yelde vnto hym kyndnesse for kyndnesse/¶ As to Abrahaam he gaaf Circumlicion signaculum fidei) A very and perfyghte token of true fayth whyche may sholde beere vnto his lorde god. The seuententh chapitre of Genes. god wonderly and kyndly nyghed vnto may by this mystery/for this was a very sacrament takynge away orygynall synne. As now dooth the sacrament of of Baptysme. exceptynge that Circūmlicion dyde not opey the gates of heuey/for as atte that tyme the pryce was not payed of our sauiour Crist Jhūs moost precyous blood and dethe/¶ This declareth and shewyth the mayster of the sentence. the fyrste dystynccyon of the fourth boke.

¶God also gaue after this by his holy prophete Moyses a lawe wryten to mankynde as playnly dooth appere in the Pentetench. In the whyche

lawe he nyghed vnto may very gretly/ for ty this
he taughte may what he shold leue/ what he shold
take/ what he sholde refuce/ what he sholde folow.
& what he sholde fle. How may sholde please god
wyth sacrifyces acceptable/ whane he were vncleane
or had offended/ as ꝑ bokes of Leuitic⁹ & Numeri
doth shewe. Ye. & ty this nyghynge of god to may
he nygheth to some men specyally/ as to Moyses
to whom our lorde spake very familiarly/ as frend
de to frende. Whyche after holy doctours expolycõy
was ty some hyghe creatur̃. the. xxxiij. chappire of
Exod⁹/ And from this tyme forwarde towarde his
holy Incarnacõy. god euer nighed vnto mankynde more & more. leuynge ty dyuerse hys seruaunces
specyall tokens. that he had be wyth them/ whyche
tokens remayne vnto this day/ & shal vnto ꝑ worl
des ende/ As the hyghe lyght of prophecy. & certey
knowlege of thynges to come. Ty especyall the mis
tery of his Incarnacõy with sequeles of the same.
¶ Here is now declaryd how oure saupour Cryste
Jhũs hath nyghed to mankynde by his almyghty
power ty the acte of creacõy. as well of may as of
all other creatures. & soo vnto the tyme of his holy
Incarnacõy. how he nyghed to may more & more.
leuyng contynually with may tokens that he had
be wyth hym. vysyted hym. & dooy actes helpynge
to the saluacõy of may/ Of whyche well appereth
ꝑ grete kyndnes of god shewed vnto may. ¶ Now
ty the other syde. god was neuer so towardly. ne so

nyghynge vnto may fro the begynnyng: but may hath euer bey as vntowardly to god. & weywarde from hym. and that shewe I this. God I layd nyghed to may by the acte of creacõy. lyth he lefte in manhynde (vestigium) as fourme or effecte of hys hondwerke: but also he left in may his propre ymage & symplitude as I shewed aboue/ by whythe ymage & symplitude. may myght sufficyently ordre hymself to god. yelding to hym kyndnesse for kyndnesse/ But forthwith may was vnkynde. & alwayward from god: and loste his symplitude hi synne (Et in ymagie pcanlit homo) the. xxxviij. psalme May now palleth chrugh this worlde in the ymage of god: but his symplytude hath he loste. Uppon whyche wordes ỹ prophete sayth Casiodor/ (May passyth in this worlde) And true it is: syth in thys worlde we haue noo dwellynge cyte/ But where in passith may: surely in the ymage of god/ And where is ỹ holy symplitude of god to whyche may was create: Where bey the vertues: where is grace: where bey other holy gyftes whyche lede may to euerlastyng lyf: surely the wretchyd may by his synne lost all this. whan he fell in to ỹ hondes of theues. whiche robbyd may: woũdyd may. & left hym but halfe a lyue. May was robbyd from his gyftes of grace: & sore woundyd in his naturall gyftes. in somoche that fro the fote vnto the heed was in may no helthe/ And yet that lytyll that was of ony vertue or perfection. in the ymage it was vnderstondyng

memory. and wyll remayne ſorely and full of affec
cõns. as we ſe in dayly experyence/ But Innocency
Juſtice. & vertue be goody by ſynne. whyche cauſeth
ſuche abundace of wyckydnelle. as in thys worlde
cõtinually reyneth/ but as̄ may is remedy (in aqua
& ſpũlancto) in ỹ water of baptym. & the holy ghoſ
te in the ſame receyued. ¶ Agayn I ſayd that god
nyghed to may. geuyng hym for a token of the ſa
me. the lawe of kynde. To loue thy neyghbour as
thyſelf. Cayn wolde none of this token: but wron
ge from god. ſlewe his innocent brother Abel. And
where he ſholde haue nyghed vnto god agayne: he
fledy from the face of god. as it is opey the fourth
chappter of Geñ: and thenne dwellyd he in ỹ lon
de callyd Nayde. by Interpretacion callyd fluctua
cõn. or vnſtablyneſſe. And full conuenyently ſayth
ſaynt Jerom in his epiſtle to Damaſus. of ỹ. vij.
vengañces of Cayn/ for he ſo departe & go from
god ſayth he: Anone his fete bey mouyd. that is to
ſaye. his affeccõns. and in al his wayes is made vn
ſtable/ ¶ Of this folowyth a corelary or a morall
erudycõn and lernynge. Whyche is to ſaye. ỹ ſyn
ners departyd from god: be very Inconſtaunt and
ryghte chaungeable of theyr condycyons and ma
ners. But and yf that this be true. it ſholde ſeme
That many one are ſeparate and departyd from
god in this mortall worlde. And ſholde ſeme that
there bey many ſynners/ for moche Inconſtaunce
is there in mennys condycyons and maners. and

moche chaunge in theyr clothynge. The one folo-
wyth of the other comynly / for where as mennes
myndes bey inconstaunt to god or may. to ꝑ pryn-
ce or the comyn weele: there is neuer certente ne fal-
tenelle. Take this as ye lyst: but sure it is. ꝑ synne
& departyng from god is euer full of vnstablinelle
Thenne where so euer is moche vnstablynelle. syg-
ne it is. ꝑ mey bey fled from god & woll not nyghe
vnto hym. as he doth to them. so they yelde vnkyn-
denelle for kyndnelle. ¶ I sayd ouer this. that god
nyghed vnto may geuyng hym a lawe wrytey bi
Moyses. willynge to be knowey for his god. for his
lorde & for his maker. sayenge vnto may / Thou
shalt geue adoracõn vnto thy lorde god. and wyth
this seruyce. serue hym oonly. Ye shall not make
vnto you goddis of god. ne of syluer / for I am oñ
ly god. the. xix. chappyte of Exod⁹ / ¶ Came Jerobo
ham the sone of Nabath. & sayd playnly that god
was strange vnto hym in this cõmaundement / and
was not so famylyare wyth may. ne so nyghe vn-
to hym as he sholde be / And fyndynge a newe fals
way. made two calfes of golde. the. xij. chappyte of
the thyrde boke of kynges. And sayd vnto the chil
dren of Jsrael (Ascende ye no more in to Jerlim.) ꝑ
glose) there to do worshyp vnto god) for in Jerlim
was the temple of Salomon / in whiche almyghty
god was solempnely honoured. Thenne folowyth
in the same place the wordes of Jerobohan vnto
the people. Beholde Jsrael. thyse bey thy goddys

whyche delyuerde the from the ſeruytude of Egyp
te.¶ By this meane he broughte the poore folcs
to ydolatry/ And where as they ſholde haue geuen
vnto god (cultū latre) honour only due vnto god./
they chaungid ſayth Dauid the prophete the glory
of god in to the ſymylitude of a calfe etynge haye.
¶ This was not the fyrſte vnkyndnes & wayward
nes of ydolatry that I rede in ſcrypture. by whyche
god nyghynge to may was vnkyndely calle from
hym/ For I fynde that bothe Abraham & Thare.
Moyſes & Aaron wyth many other holy faders
were wyth this wretchydneſſe of ydolatry greuouſ
ly trowblyd/ But of Jeroboham I brynge this in
eſpecyall/ For he mayntenyd & bare out the mater
& ſayd playnly That thyſe were the grete goddys
that had doon to them all theyr grete benefytes/ þ
brought them out of ſeruitute.& put them in to li
berte. And in remembraunce herof. he ſette one of
thyſe pooles in Bethel.& a nother in Dan. why
che after Rabi Salomon bey two hylles diſtynct.
The one in the ſouth party.& the other in the nor
the party where the .12. tribus dwellyd/ that from þ
mydyll partyes of the ſame.the people myghte att
theyr pleſure vyſyte that.or þ ydoll/¶ Thys was
euyn a meane to drawe (mobile vulgus) the Incon
ſtaunt people.to be vnkynde to god their maker.&
lene vnto the deuyll theyr diſtroyer: And to brynge
his purpoos abowte: lom what more dyde he/as fo
lowith in the letter. Qm̄ fecit ſacerdotes de extre

mis ppli qui non erat de filijs leui) he made sayth the whole preestes of euery tribe indifferently/ for so it was The tribe of Leui wold not consente to his ydolatry/ wherfore he sayd vnto the people That it neded not take preestis oonly of the tribe of Leui But it was sufficyent: That who so euer cowde offre a solempne sacrifyce as Aaroy dide in his cō-secracōy. that suche one myghte be preest wel ynough. he forsyd not what preest he tokē to make his sacrifyce. were he good. were he bad. of whatso euer kynne or condicōy he was. cūnynge or no cūnynge al was one wyth him. And in sygne of this I sayd he tokē sacerdotes de extremis ppli I trowe ꝑ belle englysshe here to he tokē his preestes of ꝑ worste of the people. God cōmaundyd. there sholde be no preest in his lawe. ne mynystre his sacrifyce: but he were of the tribe of Leui. The. viij. chappyre of Numeri. leui by Interpretacōy is almoche to saye/ as Alliptus/ electe or cholen of god/ So there shold no may prelume to take the dygnyte of preesthode but he were callyd ✠ cholen of god. Thapostle this commaundeth the. v. chappyre to the Hebrees. Noo may sayth he prelume to take oy hym the honour of preesthode but he ꝑ is callyd of god as was Aaroy/ That and this were true in the olde lawe where was offrid oonly blood of bestes That ther sholde noo may take oy hym the offyce of preesthode but he were cholin and callyd by god/ as was Aaroy and the Leuites/ How moche more in oure

newe lawe. where is dayly offryd vnto god for synners. the very flesshe and blode of our sauyour Christe Jhesu. Whiche noo may presume the office of preesthode/but he were elected and chosen by god to that ryght excellent office and dygnyte/for as the sacrifyce of ꝑ newe lawe Incomperably exceedyth all the sacrifyce of the olde lawe: Soo shulde the mynystre ye holynesse. excede the mynystre of the olde lawe. ¶ I sayd. that Jerobohaam ye takynge preestys (de extremis populi) of the worste of the people contrari to the cõmaundement of god: broughte by theyr meanes the people to declyne and torne from god. whyche ryght often hadꝫ nyghed vnto them by his manyfolde graces and benefytes as playnly declareth Moyses (in exodo) and so forwarde/And not oonly by thyse cuyll preestys were the people tornyd from almyghty god: But ouer this. tornyd were they to fals goddys: geuynge vnto them (actum latrie honour whiche oonly belongyth vnto god. contrary dyrectly to the grete commaundement of god/ as it is aboue manyfestid/& ye many places of the olde lawe playnly doth apere/ ¶ That ye somoche and thyse cuyl preestys not chosen fleae thenne of god: but by brenge and selynge. and dyuers & many other corupte meanes/ caulid ye this manere wyse the people to erre from almyzty god theyr maker by ydolatry: Mothe more I thynke. that our cuyll preestys ye ꝑ newe lawe. not chosen. ne allũpte of god/yf ony suche be brynge

the people ye to scilme & heresy. al well bi theyr ig-
norauncr: as by theyr euyll condycons. I truste ther
bey not many such/ of some I here me. Crist had
but .xij. apostles: & yet one of theim was the chylde
of perdicyo/ And therfore no wōder is it: though ye
suche a multytude as we bey. there bey some chyl-
dren of the deuyll. & of perdicyo. God amende all.
I will accuse no man ¶ I sayd ouer this. ỹ ouer
Jhūs Crist ayenst the tyme of his holy Incarna-
cyo nyghed vnto mankynde gretly: kepynge wyth
hym a notable tokey of the same/ whyche was the
lyghte & spyrryte of prophecy: wherby holy faders
knewe the nerenes of Cristis comyng in to our kȳ-
de. ¶ Amonge many prophetes Ysay in especyall/
¶ There shall goo forth sayth he a rodde of ỹ ro-
te, of Jesse: & a precyous floure shall ascende of that
rote: the .xi. chappyre of Ysai. But for this was som-
what derkly spoken & in an allegory. he more pla-
nyly by the lyghte of prophecy ye hym inspyred: ex-
pressyd the same comynge of Crist in to our kyn-
de/ shewynge how he sholde be borne of a vyrgyn/
¶ Beholde sayth Ysai. a vyrgyn shall conceyue &
bere a sone/ whose name shalbe callyd (god is w
vs) the .vij. chappyre. Daniel the prophete by his co
key lefte wyth hym: shewed in the .xij. chappyre of
his boke/ what our sauyour Crist sholde come.
¶ After sayth he tyme: & tymes and halfe a tyme/
all thyse trouthes of Crist forsayd shall be accom-
plysshid. Baruch the the thyrde chappyour of this

hohe declared the condycõns of Ihū Cryste in our
nature. thynge to come/as though he had be come
in dede ¶ After this sayth Baruch Crist was seen
in this erthe and conuersaunt was he with men/
And so forth of other prophetes. Euery man spake
of Crystis comynge/after the lyghte & tokenynge
with hym by god/So that in geuynge this lighte
of prophecye: and certen knowlege of his mysteries
to come: god ryched wonderly to man. ¶ The de-
uyll seenge this: enuyed the matere. and helped hy-
self to tayne away man from god/that man shold
not yelde hymselfe for hymselfe. ne come to god.
& nyghe vnto hym/ as was his duety./And what
dyde he owe ye the deuyll to bryngе hys purpoos a-
bowte. I shall goo sayth he. ¶ I woll be a lyenge
spyryte in the mouth of all my prophetes/the xxij.
chappter in the thyrde boke of kynges/And where
as almyghty god lyghted his holy prophetes with
trouth: The deuyll inpressyd in his prophetes lyes
and falshede to flatere. and to dysceyue the people/
This openly aperyth in the same chappter/Kyng
Achab sayd of Miche ỹ prophete of god. that Mi-
che neuer prophecyed. or forsayd good vnto hym/
he tolde Achab the trouth that ¶ he werred in Ra-
moth Galaade. he sholde be slayne. ¶ neuer retor-
ne agayn. ¶ Yf euer sayd Miche to Achab thou re-
torn home in peas: god hath not spoken in me. fo-
ur hundrid prophetes of the deuylles were there wt
Achab. whiche lyed vnto hym. and sayd ¶ Al crude

ny to Ramoth Galaad. fyghte with them/ for god
thall geue Ramoth ny to thy hondes. Accordynge
vnto their flaterynge he went vnto the werre/ And
accordynge vnto the layenge of Miche. there was
he slayne wyth an arowe/ ¶ From suche false pro-
phetes. flatterers ny englysshe. our lorde saue oure
prynce. his londe. and vs all. Moche mysche[y]f ha-
ue they doon ny tymes passyd/ and yet doo they no
good/ For suche woll saye That all is well whan
they knowe the contrary. Worthy lytyll thankes is
suche one/ for he entendyth to dysceyue / for after
Ysai ny the thirde chappytre The people whiche cō
mende the dysceyuer the) ¶ Here is now declaryd
vnto you. how that our sauyour Jhūs Crist hath
nyghed vnto mankynde bi his almyghty power ny
the acte of creacion/ where I haue shewed you. that
he hath contynually lefte tokens wyth mankynde
of his nyghynge vnto hym/ As fyrste his ymage &
symylytude/ Thenne the lawe of kynde. and other
specyall graces. After that Circūsicion. Thenne þ
lawe wrytey/ And fynally the syghte of prophecye
And all thyse wayes he nyghed to may. to the en-
tent that may sholde agayn nyghe vnto hym. loue
hym. And yelde vnto hym kyndnesse for kyndnesse
That is it. that god ny especyall desyreth of may/
for of our goodes he hath no nede. the. xv. psalme.
Now how wayewarde may hathe he vnto god for
alle his kyndnesse. And for eche of the same som
what haue I shewed you.

¶ Seconde in this party of the nyghynge of god to may by his almyghty power. I sayde was by his ryght hyghe and myghty acte of his holy and most blessyd Incarnacion/whanne the sone of god became may and dwellyd wyth vs in oure kynde. The fyrste chappyre of Johu. ¶ To talke moche of this matere of Crystis Incarnacõn.is to al synners bothe perylious and moche dredefull/ Iy as moche as sayne Johu Baptist. the frende of the spowse durste not this presume/As it is open of his owne wordes in the fyrste chappyre of Johu in thise wordes. ¶ After me sayth sayne Johu comyth by temporall natyuytee Jhũs Cryste god & may/ whyche was byfore me in excellence of euerlastynge dygnytee/whoos shoo I am vnworthy to lose / Vppon the whyche wordes sayth sayne Gregory Johu Baptist the humble and meke seruaũt.and true frende vnto Cryste: consyderynge hys hyghe and excellent dygnytee.sayth of hym in this wyse ¶ Sayne Johu Baptist was vnworthy to lose ꝑ welte of Crystis shoo/for he was Inlustysaunt to Inuestigate the mysterye of his Incarnacion/ As though he sholde playnly saye What wonder is it though Jhũs Cryste be to me preferryd in dignyte/whom I knowe well bi temporall natyuyte borne after me. syth I can not attayne the secretes of his Incarnacion) ¶ Thenne in so moche as thys holy frende of god· the grettest may in vertue and holynesse that euer was borne byrwyxe may and

woman. durste not presume to treate in this hyghe mystery of Cryste Jhūs blessyd Incarnacyon: No the lesse thoughe all synners presume the same. ¶ I shall therfore in thys matere non thynge saiyng by waye of determynacōn/ But wyth all reuerence & honoure. shewe and declare vnto you thre truthes after my lytyll lernynge. ¶ fyrst wherin stondeth this hyghe acte of Cryst Jhūs Incarnacōn. ¶ Secondely that this acte. is an acte of the almyghty power of god. ¶ And thyrdly how in this acte. our lady vpon Cryste Jhūs nyghed vnto manhynde./ As to ỳ fyrste. wherin stondeth this acte of Crystis Incarnacōn: ye shall vnderstonde/ ¶ That whan the full abundaūce of the tyme of grace was come. accordynge to the hyghe counsell of the holy trynyte. from for euer determyned. The holy trynyte sent downe the seconde persone of the same/ And tolde our nature in the wombe of the gloryouse vyrgyn our lady sayne Mary in to the vnyte of hys persone. w'out content of nay. without spotte of wēme of synne. Accordyng to the wordes of holy Gabriel in ỳ fyrst chapitre of Luke. The holy ghost sayd tharchangel Gabriel to ỳ blessid virgyn. shal descende on the bi ỳ plenteuous abūdance of his grace And the vertue of god shall shadowe the from all synne. ¶ So that this acte of Crystis Incarnacōn stondeth herin. ỳ by thauctorite of the hoole trynyte ỳ seconde persone of the same hath take our nature in to vnyte of his persone. Nowe ye this truthe: it is

ynough·it nedith not dilpute the matere·¶Secan
de I lay/this acte was ay acte or dede of the almy-
ghty power of god/for as in creacõy of the worlde
all thynges were made at goddis oonly worde and
cõmaundement/Soo this acte of Incarnacõy was
accomplylhed at hys worde·The angell layenge
vnto our lady(Hayle ful of grace.our lord is wyth
the)for at goddys power:is no worde impollyble.
the fyrste chappter of Johy/All be it in this acte of
Incarnacõy was had conlent of the holy vyrgiy/
layeng to Gabriell Beholde me the hondmayde
of god:I am contented.Be thy worde in me fulfil
lyd.Iy lygne that this acte was partly preiudici-
all to nature·lych it was doy by the almyghty po-
wer of god:vlyd lhe the worde of creacõy·layenge/
fiat/partly naturall·¶of her owne conlent/And
therfore(layd lhe(Ecce ancilla dñi)cõmyttynge her
wyll fully vnto the wyll of god/So that this holy
chylde Jhũs Cryste in his temporall byrth·was cre
ate by god:¶yet the naturall lone of the holy vyr-
gyn Mary.And lhe is naturall moder.god lupple
ed the office of the naturall fader/not by mynyltra
cõy of the lede of man:but rather exercylynge the
almyghty power of god the creatour.She dide the
office of a naturall moder.after laynt Johy Da-
malcene·in mynyltrynge the pureli dropes of her
holy blood.¶Thyrde is here to be lhewed.how
in this acte of Incarnacõy·our Jhũs our lauyour.
nyghed vnto mankynde/Where ye lhal vnderlonde

That ye this acte. our sauyour more Intrinsecally or more inwardly. ye and more thankfully nyghed vnto mankynde/ thay euer he dyde before his Incarnacyon/For where as is aboue shewed That ye all his nyghynge vnto may before his Incarnacõy he lefte contynually tokens ye may. that he had be wyth hym/as his ymage. his symylytude. and many other & dyuers tokens/as Circũcision. the lawe wrytey. the lyght of prophecy. and many other graces to drawe may vnto hym as is aboue shewed/& yet hath may contynually be wayward vnto god and declyned from hym. So it is that ye this acte of Incarnacõy. he lefte hymself for a token wyth may/For ye takynge our nature ye to the vnyte of his persone: he vouchydsauf to Joyne hymselfe to may. and may to hym. that for euer after it shulde be true. that god is may. and may is god/for as sayth Johu Damascene That god ones assumid of may ye to the vnyte of his persone. he neuer after lefte or forsoke./¶ How kynde and thankfull was this nyzynge of god to may. to assume & take may ye to the vnyte of the seconde persone. Shewyth sayne Austyn (de verb dñi) the. xxxvij. sermon. ye treatynge thyse wordes conteyned ye the. x. chappyte of Luke. of the mekr Samaritane. whyche nyghyng curyd the plages of the mysserable may. whyche hady fallen ye the bondes of theues. Where sayth sayne Austyn ye this wyse./What thyng was there euer soo ferre from other / as god from may.

Immortall frotn mortall · Ryghteoule frotn synners. Gracyoule frotn wyckyd / Not ferre by dystaunce of place: but more rather by dyssymylytude of condycyons. whay therfore our mercyfull lorde Cryste Jhũs our sauyour had in hymself two grete goodes. Justyce. and Immortalyte / And we of mankynde had in vs two grete maladies or euyls Wyckydnesse. and Mortalyte/Yf Cryste Jhũs sholde haue taken on hym both our euylles and maladies. he hady bey but egall wyth vs. And sholde haue nedyd a Redemer as we nedyd / Thenne to the entent that he wold delyuer vs frotn our mysery & wretchydnesse. he wolde be nyghe vs of condycyons: but not to take all our condycyons/ He wolde not therfor be a synner as we bey: but he wolde become mortall as we bey/ Soo that in takynge our payne of mortalyte: and not takynge our synne: he delyuerde vs bothe frotn payne and frotn synne.

¶ Thenne is there here shewed. how our sauyour Jhelus Cryste hathe nyghed vnto mankynde by his almyghty power in the mooste highe acte of his Incarnacion/where it is shewyd That he is come by this sayd acte so nyghe may. That god is may And may is god. The mooste excellent & hyghest dede of grace and kyndnesse was this after sayne Austyn. ℔ euer was doon of cryme/For by this gate had may his fyrst entre to heuen. whiche so many thousand yeres was closid out/& yet was may euer froward & vnkynde to his sauyour. as at his tẽporall

Incarnacõy & Natyuyte playnly dyde appere/ for
where as angels longe. kynges honourȳd. shepher-
des enioyed. vertuous men prayed god for his me
he comynge in to our kynde. Herode was troubled
& all Jerlm ȳt hym. the seconde chappyre of Ma-
thu/ wherin sayth sayne Gregory in his Omely
The kynge of heuen borne: the erthly prynce was
troubled. and noo wonder/ for surely Temporall
dignyte is sone confoundyd / whan the dygnyte of
heuen doth appere. Herode feryd Crystis comynge
Sulpecid his regalty. & without cause Inquyred or
prouyde. sought to distroye hym. He fledy in to E-
gypte. There was all ꝑ worlde full of ydolatry di-
recte contrary to the due honour of god. He cam ho
me agayn. Archelaus layed watche to spylle hym/
And as he grewe ferder in to aege: moche contradic-
cõy had he accordyng to the prophecy of holy Sy-
meon in the seconde chappyre of Luke / Thys is a
sygne sayd he of Cryste/ whyche in his tyme shall
haue moche contradiccõy/ So that herof dooth ape
re. that god was euer towardes mankynde. & man
was contynually waywarde from god.

¶ Ghyrde & prynceppally in this fyrste party J sa-
yd our sauyour Jhũs nyghed vnto mankynde (mi
nistrando) by his holy mynystracõy in this worlde/
And all be it soo. that the perfeccõns of god renne
contynually togider. syth they bey in hym Infiny-
te. & really one/ as his power. his wysdomy. his go-
dnes. and so of other his perfeccõns. Yet alcube J

thys acte of(appryinacion) or nyghynge of god to
man. vnto the power of god/ for his power hathe
in this acte be gretly shewed/ So hath his wysdom
so hath his goodnesse/ All be it not so playnly to ꝑ
syghte of man/ ¶ Thenne to my purpose. I saye
our sauyour Jhūs Cryste hath nyghed vnto man-
hynde by the acte of mynystracōn. accordyng vnto
his owne wordes writen. the. xx. chapitre of Mathu
¶ The sone of man sayth criste compth in to this
to worlde not be serued/ but rather to be a mynystre
& serue/ And to geue his lyf for the redempcōn of ma-
che people. he sayd not for al: but for many/ for his
holy dethe take not in all effecte/ & yet was yet for
all the worlde sufficient. ¶ Thre wayes our sauy-
our Cryste in oure hynde. & now Incarnate hathe
nyghed to man by his admynistracyon/ But what
shall I saye: Bodily or ghostly./ for soth to saye ꝑ
trouth: bothe bodyly & ghostly. all be it. more ghost-
ly thanne bodyly/ And all hath he doon. that man
sholde nyghe vnto hym agayn. & be made one spy-
ryte wyth god. he hath nyghed vnto man I saye
thre wayes by thacte of mynystracōn/ that is to say
(in mynystrynge syghte. In mynystrynge cure. and
in mynystryng his holy sacramentes) ¶ for whos-
le declaracōn ye must vnderstonde That at our sa-
uyours compnge in to this worlde. manhynde had
many defawtes/ Thre in especyall. whyche letted
hym to come vnto god non pdlib⁹: (z moribz) not
wyth his fete: but wyth his condicōns. he was bī-

de and myghte not se. Syke.and myghte not goo
So vnwyldy & Impotent in euery party. þ he cow
de in no wyse nyghe. & come vnto god. Now thys
defawte our lauyour dyde helpe bi his admynystra
cõy/ ¶ Fyrst I saye where may was blynde/what
bodyly: Naye rather ghostly by ygnoraunce. mynis
tryng his holy worde: he lyzted gretly the soule of
may. thrugh prechynge of his holy worde. he tokc
fro mankynd ignoraũce/ And lyghtyd hym with
the allurid lyzte of fayth/ whiche after sayne Johy
Crisostom is the very lyghte of mannys soule.
¶ To shewe this: I lete you wyte. that may was
create of god. very god: haynge knowlege necessa
ry of god. of hymselfe. & of other creatures abowte
hym/ as declareth the mayster the. xxiij. distyncõy
of the seconde. Now so it was as is aboue rehercyd
Mankynde fell in to the hondes of theues: whyche
robbed hym. woundyd hym. and lefte hym but hal
fe alyue. She fell in to the deuylles hondes & power
by consent to synne/ They dispoylyd hym of hys
yeftes of grace. and sore woundyd hym in his natu
rall yeftes/ whay he lost the symylytude of god his
maker/ and in this worlde passid forth in his yma
ge/ In whyche ymage may was sore woundyd/
for he had loste Ignoraunce in his vnderstonding
Obliuyon in his memory/ And in his wyll dyffy
culte to doo well. ¶ Where my sayeng be true/ nay
I reporte me to yourself. Whyche is he amonge vs
all whyche cay excuse hym of Ignoraunce/ whyche

cay remembre hytly of alle his dewetyes and not to
forgete ony of them/ Whiche hath no dyffyculte ne
payne to do well: I deme verily not many ly this
audieuce. and allo I am well alluryd. noo may.
¶ Now by this ignoraunce ly to whiche may was
falley by lynne: he felle ly to many other grete in-
conuenyences / As ly to ydolatrye agaynst the due
honour of god. Jy to rebellyoy agaynst his souerey
nes and prynces. Jy to mylcheyf and murthur by-
twene may and may/ Jy to a thoulande Jnconue
nyences moo thay I cay reherce or shewe/ For af-
ter layne Johy Crisostom. the. xxv. Omely of his
werke Jmperfecte oy Mathu Ignoraunce is the
moder of errour: And eupll wyll the fader) Thẽe
Joyne thyle two togyders Ignoraunce of trouthe
And eupll wyll to knowe the same/ And by al ma
nere lykelyhode. errour comyth loone after. A lorp
kyntredy And a ryght wyckyd genelogy. ¶ This
Ignoraunce. Jy. el pecyall of thynges necellary to
mannys saluacyoy. lomtyme ly lcrypture is callyd
derknelle) Somtyme it is callyd. the shadowe of
dethe. Allo lomtyme the ymage of dethe/ And lom
tyme the payn of lynne/ So ꝑ Ignoraunce I laye
of thẽges necellary to mãnys saluacõy. hath euer
Joyned w hym. lẽne. derknes & deth. ¶ Cryst co-
myng ly to our hẽde. fonde ꝑ worlde ly derknes &
ꝑ shadow of deth. & ly ignoraunce. & he mynyltryd
light/ For after ꝑ worde of Symeoy: he was ꝑ very
lyzte to relene all Gentils beyng blynde by lynne.

Thenne I saye our sauyour Cryste gaue lyghte.:
What was that: Holyly he declarid his holy fayth
to the worlde/ whyche as I sayd aboue is the very
lyghte of mannys soule. ¶And in lygne that all ỹ
worlde sholde be releuyd by the lyghte of his fayth
At his temporall byrth. he apperyd· wyth grete ly-
ghte/as declareth sayne Luke in the seconde chapp
tre¶At the tyme sayth he of Crystis holy byrth· the
peherdes were there in that regyon obseruynge the
nyghte watche ou theyr flockes. And sodenly ỹ an
gell of god was amonge them. and the grete clere-
nelle of god bryghty dyde belhyne them all abow
te) Uppon whyche wordes sayth sayne Gregory ỹ
where in holy scrypture we ofte rede that angelles
haue aperyd to holy faders: we neuer rede that thei
appered wyth suche lyghte as dyde this holy angel
at Crystis byrthe) For full conuenyently sayth sa-
yne Gregory was this priuylege reserued vnto cri-
stys natiuyte/whan was borne very lyghte to mey
lyttynge in the derknelle of Ignoraunce & synne/
¶So that as our sauyour came wyth grete lyght
in to this worlde: So by his power in mynystryng
his holy worde to the people. he lyghtned mennys
soules gretly wyth his fayth. accordynge to the wor
des of Dauid the prophete in the .xxxiij. plalme¶
Nyghe ye vnto god sayth the prophete: & ye shalbe
lyghtnyd wyth his fayth/ for he nyghed vnto you
by mynystracõy of the same lyghte) Thenne thou
beseryh how canneli thou excuse thyselfe. lete se. god

offreth to the his lyghte of fayth. contey ned in holy scrypture sayenge (Blessyd be those whyche here deuowtly the worde of god. and it obserueth, the xi. chappyre of Luke. He nyghed to the wyth necessary lyghte. thou sparest thy derke & ignorannt soule. & wolt not come to god/what wonder thenne yf thou erre from trouth. & falle in to the derke pytte of euerlastynge dampnacõn./This is the wayward enes of all grete synners/As of grete extorcioners grete vsurers. grete oppressers of the people. Offre to them lyghte/Shewe to them the peryll of theyr grete synnes. They sparre theyr soules. Shytte out the lyghte. And delite to dwelle in ignorannce. layeng holy scrypture for them. the. xij. chappyre of Luke. A seruaunt knowynge his souerayns wyll/& it not performynge: shall be greuously punyshyd And therfore had they moche leuer contynually lyue in ignorannce. than to knowe the trouth/But he that is ignorannt of trouthes necessary. shall be of god vnknowen. that is to saye (vnalowed at ye grete Jugement. ¶ Saynt Austyn sayth (yf one thynge is euyll Not to knowe. & a nother Not to wyll knowe. The wyll of them is at god reprouyd/Of whom sayth the prophete Dauid (They woll not knowe to do wel) ¶ Seconde in this party. I sayd our sauuour nyghed vnto may mynystryng vn to hym cure both ghostly & bodyly. Shewe it this At his comynge in to this worlde. Alle the worlde of men was sybe. All ghostly/And many bodyly/

Alle were ghostly syke by synne/ for all were syn-
ners · as sheweth the apostle to the Romayns the
thirde chappyre/ how this sykenelle of synne entryd
in to all the worlde. the same apostle declareth to
Romayns the fyfth chapitre. ¶ As by one may la
yth the apostle. synne entred in to all the worlde/ &
by synne. deth. So by oo may. deth passyd in to al
men/ Ay whyche oo may: alle men haue offendyd
god by synne. ¶ Now for this ghostly sykenelle of
synne: many haue talley/ & yet falle in bodyly syk
nelle/ As declareth sayne Johñ Crisostom vppon
thyse wordes of Crist vnto the palley man by him
cured/ whyche saye. xxxviij. yeres lore like in his sik
nelle. Goo thy way sayd Cryste vnto hym. and se
chou synne noo more leest it chaunce the worse. the
vi. chappyre of Johñ. ¶ Here lerne we sayth sayne
Johñ Crisostom. that this mannys sykenelle came
vnto hym for his synne/ for so it is. that almygh-
ty god ofter punysheth the body for synnes of the
soule. And it folowethe (though it be so. that al men
ben not in this syk punysshid bodyly for theyr syn-
nes. lete vs not therby truste. ne be to prowde/ for
allwrdly a synner to passe this syk wythout aduer
syte: sygne it is of grete punysshment & dampnacy
on in helle) After the wordes of Job the. xxi. chapp-
tre (grete sñners sayth he passyth this world ful of
ten in moche prosperite and at a sodey poynt they
descende in to helle. ¶ Thenne some there be why-
che be here punysshid bodyly for ther ghostly sñnes

& yet not alle hauynge bodyly sykenesse. haue it for
their synnes: but somtyme of naturall causes: Ma
ny tymes of surfeyte. ye & somtyme for god will
shewe his grete power & be glorifyed oy wretchyd
persones/ As Cryste playnly shewed in the. ix. cha
pytre of Johy: where his disciples askyd hym of þ
blynde may of natyuyte./ ¶ Who offendyd: thys
man or his frendes. that he was borne blynde: Cri
ste answerde & sayd. that neyther he ne yet his fren
des: but that the glory of god shulde be made open
oy hym. Wherupon sayth sayne Austin Hady this
may not originall synne. ne yet actuall in progresse
of his syfe. that Cryste sayd of hym. he had not of
fendyd: yes surely sayth sayne Austin/ both he and
his frendes had dyuers wayes synned/ And yet for
theyr synnes. was not this man borw blynde: but þ
cause was. that god wold shewe his almyghty po
wer & be glorifyed in hym. ¶ So thenne at our la
uyours comyng in to this world. al were syke gho
stly. & many bodyly. Now he syke a grete physici
ey by his almyghty power. mynystrid cure vnto them
he nyghed vnto them that were synners. and like
both ghostly & bodyly. He disdayned not theyr cō
pany. ete & dranke wyth them familyarly/ This
meke acte of Cryst. displeasyd the proude Scribes &
Pharisees. & sayd to his disciples (Why eteth & dry
neth your mayster wyth grete & open synners) the
v. chappetre of Luke. Cryste was thenne in þ hous
se of Leui or Mathu. whiche made hym a grete feest

wherunto came many publicans.grete sy̅ners.vsu
rers I deme many of them.Crist I say ete & draw
he wyth them.to cure them.not to folowe them.to
drawe them to hym.not him to them.þ they shold
folowe his steppes.not he theyrs. He nyghed vnto
theym by grace.þ they sholde nyghe vnto hym by
penaunce/ Wherfore he answerde forth wyth to the
accusacōy of the Scribes & Pharisees this wyse. Si
he mey nedeth a physicyen.& not hoole mey. Wher
vpon sayth sayne Johy Crisostom in thyse wordes
¶ Cryste remembred them of the comyn Infyrmy
te of synne.shewynge them to be of the nombre of
synners.And hymself to be a perfyte physicyen/ &
therfore addeth forthw' I cam not in to this wor
lde.to calle ryghtwysmey:but rather synners to pe
naunce. As though he sholde saye I disdayne not
synners. syth oonly for synners loue I came in to
thys worlde/not þ they shold remayne synners:but
rather to be conuerted & lyue euerlastyngly. Then
I say our sauyour Jhūs Cryst disppysed not the cō
pany of sythe mey.goostly.ne bodyly/but of his infi
nyte goodnes bi his grete power cured them all.all
þ wolde come.nyghe.or cleue vnto hym. & forsake
hē not/for þ vertue of him yede forth.& cured all
mey.þ.vi.chapitre of Luke¶ We neuer rede þ crist
euer caste ony sy̅ner or sythe man fro hym þ sued to
hē for mercy & grace. Al be it we fynde.þ some cast
away themself.& wold not come at his callyng:but
were alle wayward. & wrange from hym/As the

ryche may of whom we rede the.xviij. chappire of
Luke. after moche communicacõ at wyre them. cri-
ste layd vnto hym. Goo thy waye. selle all thy go-
des. geue them to poore mey. Come & folowe me/&
thou shalt haue a treasour in heuey) Jt folowyth/
This ryche may departyd heuyly & sorryly fro Cri-
ste/for he had grete possessions. Cryste lokynge a-
bowte/& knowyng this may departyd. sayd to his
disciples (full harde it is a ryche may to entre the
kyngdom of heuey) &c. ¶ Taketh good hede here
vnto ye ryche mey of this worlde: full harde it is
to you. to nyghe vnto god: but ye wyth. Leui caste
from you your burdon. & folowe Cryste. We rede
also in the. viij. chappire of John That many re-
fusyd & caste Cryste from them/whan they went
backe from hym. walkyd no more wyth hym: but
folowed the deuyll/ This was it of the. ix. leprous
mey of whom we rede in the. xvij. chappire of Lu-
ke/ This was it of Judas the traytour to Cryste. &
of fewe other we rede that caste Cryste from them
sayenge in a parable the. xix. chappire of Luke. We
wol not this may to regne ouy vs) But we neuer re-
de that Cryst caste ony sekr may from hym ghost-
ly. or bodyly/whyche wolde come vnto hym & be ad-
ryd. Jy tokey of this. he sayd hymself in the. xi. cha-
ppire of Mathu (Come ye vnto me. all ỳ bey char-
gyd wyth the burdon of synne/& I shall ease you)
¶ Ye but thou alkyst me here a questyon:. Curyd
Cryste his patientes./ Ye surely: Neuer physicyen

lyke vnto hym/ For he made all the may hoole. the
viij. chapitre of Johy: he neuer curyd may in his bo
dy/ but he fyrste curyd hym in his soule. And ful re
sonably/ For a perfyte phylicyen sholde fyrste cure
that thynge in his pacyent whyche is of grete pe-
ryll. & of grettest pryce/ Now is there incomparably
grettest peryll in syknelle of the soule thay of þ bo-
dy/ For the syknelle of the soule foloweth compnly
euerlastynge dethe/ whyche is euerlastynge damp-
nacõy in hell/ And the syknelle of the body folow-
eth but temporall dethe: the departyng of the body
& the soule/ whyche Cryste accountyd for no grete
thynge/ as it is opey in the. x. chappire of Mathu
Drede ye not sayth Cryste to his seruauntes. the.
whyche whay they haue slayne the body can hurte
you no ferther/ But drede ye hym whyche hath ful
power to cõmytte bothe body & soule to euerlastyn
ge payne of hell. Ye sayth Cryste. hym drede ye)

¶ Thenne syth there is so grete peryll in syknelle
& dethe of the soule aboue the syknelle & deth of þ
body: our sauyour Cryst curyd alway the soule first
e. and folowyngly the bodyes/ of whom was lesse
charge ¶ Ye but ye must vnderstond. all his philyh
was heuenly. not erthly. all from aboue. not fro by
neth/ For after sayne Austyn he. whyche wyth his
oonly worde made all thynge of nought: he with þ
same his oonly worde: repayred his creatures at his
pleysur) he myniſtred al his cures both goſtly & bo
dily. by his almyghty power. sayeng to one blynde

may respice) beholde & se. To a nother that was longe w^t the palley contracte (Ryse vp. take wyth the thi bedy & walke) To a nother (Be it vnto the after thy fayth) And to Lazare foure dayes in hys graue. veni foras/come forth & lyue) Cryste neuer vsyd emplastre. pocion. bayne ne oyntment/ but it wer ones/whan w^t his holy spotell medled w^t clay he enoynted the eyen of hym that was borne blynde/Whyche after sayne Johy Crisostom was mor for mystery than for the matere/ ¶ Of this apereth how our sauiour by mynystracōy of his grete cures oy the soules & bodies of syke men. nyghed to mankynde by his grete & almyghty power. shewynge hymself a mete seruaūt. to cause mankynde to nighe vnto hym by hertly loue. his grete benefites duly consydred. ¶ Thyrde and fynally in thys party I sayd our sauyour Crist nyghed vnto may mynystrynge vnto hym his holy sacramentes. leuynge in his holy chyrche wyth may for euer. auctoryte & power to doo the same/ This dyde our sauyour of his grete goodnes: but bi his power & auctorite/ For as hymself sayd in p. xxviij. chappyre of Mathu All power in heuen & erth is yeuen vnto our Jhū Crist ¶ For the declaracōy of this trouth. how crist hath nyghed vnto mankynde by his sacramentes I shall shortly shewe you thre truthes/ Fyrst whi criste instituted p holy sacramentes in his chyrche. Second what sacramentes he instituted/ & thyrd how he nyghed to may in p same ¶ Fyrst whi our sauyour instytuede

holy sacramentes in his chyrche: declareth the ma-
ysters of the sentence in the fyrste distynccion of the
fourth. for thre cause/ for mannes humyliacion/
for his erudycõn/ & for his exercytacõn. ¶ Thile ho
ly sacramentes were Institute ones/ for may sholde
meke hymself: whyche had offended by pryde. & le-
he helpe euerlastynge in thynges sensyble / not of
themself: but of god in them. & by them. ¶ Agayn
thyse sacramentes were Institute. for mannys ghos
tly erudycõn/ That may whyche by his synne had
loste the syghte & perfyghte knowlege of god had-
in the state of Innocency: myghte by vysyble syg-
nes. & outward tokens. come to the knowlege of se
crete mysteryes & graces of god. in thyse vysyble to
kens sygnyfyed & conteyned/ ¶ for ye must vnder-
stonde. that (sacramentū) a sacrament after ỳ ma-
ysters in the same place. is a tokey. or a sygne of an
holy thynge (That is true sayth mayster Dwns)
oy the same/ but that it is a practik & effectuous sig
ge. not sayllynge. ne vncertayn of his sygnyfycacy
on/ for it putteth in effecte. and vnder god in a ma
nere is cause of that thynge. whyche is therby syg-
nyfyed. for the thynge surely. And vndowtidly fo-
lowyth/ yf there be no defawte oy hym whiche shol
de receyue the sacrament. ¶ Thyrde I saye the ho
ly sacramentes were Institute for mannys exercy
tacõn. that may sholde be contynually occupyed in
the seruyce of god/ & not geue hymself to vayn yoil
nesse/ for as sayth sayne Austyn/ ¶ That may is

not lyghtly wonne hi the deuylles temptacõy· whi
che geuyth hymselfe to good occupacõy. Exhortyth
therfore sayne Jerom (Be thou may euer more be
syed in some vertuous labour. that the deuyll fyn
de not the voyll) ¶ Thenne here appereth the fyrst
why our sauyour ordeyne institute sacramentes in his
holy chyrche. J saye for our humylyacõy· eruditõy.
& exercytacõy/ but fynally for our saluacõy/ as in
the seconde trouth of this party shall appere/ why
che J sayd to be this/ ¶ What sacramentes our sa
uyour dyde ordeyne. & institute in his chyrche (Dij.
J saye) as the mayster declareth at large in the. iij.
whyche all bey effectuous sygnes of grace · to eche
may. whyche them. or ony of them. worthyly doth
receyue/ And so be meanes of mannes fynall saluac
cõy/ ¶ To talke of all thyse sacramentes to ỹ pur
poos: tyme woll not permitt J wote/ J shall therfo
re talke of thre of them. shewynge how kyndly our
sauyour Cryste Jhũs nyghed vnto may in eche of
them/ for that is my purpoos to shewe. The fyrst
is the sacrament of baptym/ The seconde of pena
unce. The thyrde the holy sacrament of the awter
The fyrst is of necessite simplicit to may. The se
conde is of necessyte condicional. The thyrde is of
necessyte conuenient. The fyrste that is the sacra
ment of baptym. is of necessyte simplicit/ for bap
tym is that fyrste gate by the whyche euery may
must passe of necessite that purposeth entre in to he
uey. Cryste this affermed in the thyrde chappyre of

Joh. ¶ Haye no may layd Cryste vnto Nicho-
deme entre in to heuen/but he be regenerate & rede
myd in water. & the holy ghost ¶ I call this sacra
ment of necessite simplicit/for lyth all men be bor
ne synners as is aboue declared: al men must be clen
syd of ther synnes or they entre in to heuen/for ther
ne comyth. ne yet abydeth lyth ony synne. or synner.
Thenne our sauyour Jhūs Criste of his grete go-
denes ordenyd & Instituted the sacrament of bap-
tym as a necessary gate to entree by towardes he-
uen. Here is none excepcōy: but yonge & olde. cristen
mānys chylde & hethens. Jewe or gentile: what so
euer state he be of: by this holy sacrament must he
passe. wythout the baptym of blood/ as holy mar-
tyrdom. it lette or preuent/And for this sacrament
is so necessary. Cryste prechyd & declaryd this spe-
cyally/as testifieth both Marke & Mathu. a lytyll
before his Ascencyon. he cōmaundyd his dyscyples
this wyse (Go ye forth layd Cryste in to all ỹ worl
de. teche ye all people. baptisynge them/ in the na-
me of the fader. & the sone. & the holy ghost / Who
so euer haue true fayth. & is baptysed. he shal be sa-
uyd) ¶ Seconde: I saye the sacrament of penaun
ce is of necessite condicionall. That declare I thus
for as baptym wallheth awaye originall synne &
actuall where it is. So doth ỹ sacrament of penāū-
ce. take awaye synne. or synnes actuall after bap-
tym cōmytted. By wytnesse of this. Cryst geuyng
auctorytee to preesthode for euer to geue remyssyon

of lynnes. inſufflate and gracyouſly brethyd in his diſcyples. layeng. ¶ Receyue ye the holy ghoſt/ who ſo euer lynnes ye forgeue. forgeuen be they at god/ And whoſe lynnes ye retayne retayned be they att god. the. xx. chapitre of Joh̄y/ Now for as moche as euery man is a ſ̄yner in this lyf compnly as ſayne Joh̄y ſherwyth the fyrſte chappetre of hys fyrſt epiſtle in thyſe wordes/ ¶ yf we ſaye ꝑ we be no lynners: we diſceyue ourſelf. & trouth is not in vs/ And not oonly in one lynne we offende god: but in many lynnes: as declareth ſayne Jamys in his epyſtle the fyrſte chappetre (We all layth he offende god in many offences & trelpalles. is therfor ꝑ ſacrament of penaūce. neceſſary to may condicionally) That is to ſay (yf may offēde/ as we do all cominly: theñ is ꝑ ſacrament of penaūce neceſſary to ꝑ releyf of mānys lynne. to put hȳ in ſuerte of remyſſion) For (penitēcia habit⁹) thabite of penaūce is not of ſuche ſuerte as declareth mayſter Dwns in the. iiij. / Theñ ſyth this ſacrament is of neceſſyte requyred to all ſ̄yners. Criſt ſayeng in ꝑ. xiij. chappetre of Luke (Wythout ye do penaunce. all ſhall ye perylhe) Caſte not awaye this holy ſacrament. ne the grace therof. Dyſpyſe it not/ But amende we ourſelf in to better lyfe. takynge penaunce for oure offences by ygnoraunce committed. leeſt we ſodaynly preuente wyth deth. ſeke for penaunce. and cay not thenne fynde it.:. ¶ Thyrde I ſayde the holy Sacrament of the awter is of neceſſytee

Joho. ¶ Haye no may layd Cryste vnto Nicho-
deme entre ip to heuey (but he be regenerate & rede
myd ip water. & the holy ghoſt ¶ I call this ſacra-
ment of neceſſite ſimplicit/for ſyth all mey be bor-
ne ſynners as is aboue declared: al mey muſt be clen-
ſyd of ther ſynnes or they entre ip to heuey/for ther-
ne comyth. ne yet abydeth ſyth ony ſynne. or ſynner.
Thenne our ſauyour Jhūs Criſte of his grete go-
denes ordenyd & Inſtituted the ſacrament of bap-
tym as a neceſſary gate to entree by towardes he-
uey. Here is none exceptōy: but ponge & olde. cryſtey
mānys chylde & hethens: Jewe or gentile: what ſo
euer ſtate he be of: by this holy ſacrament muſt he
paſſe. wythout the baptym of blood/ as holy mar-
tyrdom. it lette or preuent/ And for this ſacrament
is ſo neceſſary. Cryſte prechyd & declaryd this ſpe-
cyally/as teſtifieth both Marke & Mathu. a lytyll
before his Aſcencyon. he cōmaundyd his dyſcyples
this wyſe (Go ye forth ſayd Cryſte ip to all ꝑ worl-
de. teche ye all people. baptiſynge them/ ip the na-
me of the fader. & the ſone. & the holy ghoſt / Who
ſo euer haue true fayth. & is baptyſed. he ſhal be ſa-
ued) ¶ Seconde: I ſaye the ſacrament of penaun-
ce is of neceſſite condicionall. That declare I thus
For as baptym wallheth awaye originall ſynne &
actuall where it is. So doth ꝑ ſacrament of penaū-
ce. take awaye ſynne. or ſynnes actuall after bap-
tym cōmytted. Jy wytneſſe of this. Cryſt geuyng
auctorytee to preeſthode for euer to geue remyſſyon

of lynnes.inſufflate and gracyously brethyd in his
diſcyples.ſayeng. ¶ Receyue ye the holy ghoſt/who
ſo euer lynnes ye forgeue. forgeuen be they at god/
And whole lynnes ye retayne retayned be they att
god.the.xx.chapitre of Joho/Now for as moche as
euery man is a ſyner in this lyf comynly as ſaynt
Joho lhewyth the fyrſte chappetre of hys fyrſt epiſ-
tle in thyſe wordes/ ¶ Yf we ſaye þ we be no lyn-
ners:we diſceyue ourſelf.& trouth is not in vs/And
not oonly in one lynne we offende god:but in ma-
ny lynnes:as declareth ſaynt Jamys in his epyſtle
the fyrſte chappetre(We all ſayth he offende god in
many offences & dyelpalles.is therfor þ ſacrament
of penaũce.neceſſary to may condicionally)That
is to ſay(yf may offẽde/as we do all comynly:theñ
is þ ſacrament of.penaũce neceſſary to þ releyf of
mãnys lynne.to put hym in ſuerete of remyſſion)For
(penitẽcia habit⁹) thabite of penaũce is not of ſu-
che ſuerete as declareth mayſter Dons in the.iiij./
Theñ ſyth this ſacrament is of neceſſyte requyred
to all ſyners.Chriſt ſayeng in þ.xiij.chappetre of Lu
ke (Wythout ye do penaunce.all ſhall ye perylhe)
Caſte not awaye this holy ſacrament.ne the gra-
ce therof. Dyſpyſe it not/But amende we ourſelf
in to better lyfe.takynge penaunce for oure offen-
ces by ygnoraunce committed. leeſt we ſodaynly
preuente wyth deth.ſeke for penaunce.and cay not
thenne fynde it.:. ¶ Thyrde I ſayde the
holy Sacrament of the awter is of neceſſytee

Johñ. ¶Waye no may sayd Cryste vnto Nicho-
deme entre in to heuey (but he be regenerate & rede
myd in water. & the holy ghost ¶I call this sacra
ment of necessite simplicit/for syth all mey be bor
ne sīners as is aboue declared: al mey must be clen
syd of ther synnes or they entre in to heuey/for ther
ne comyth. ne yet abydeth syth ony synne. or sīner.
Thenne our sauyour Jhūs Criste of his grete go-
denes ordenyd & Instituted the sacrament of bap-
tym as a necessary gate to entree by towardes he-
uey. Here is none excepcōy: but yonge & olde. cristey
mānys chylde & hethens. Jewe or gentile: what so
euer state he be of: by this holy sacrament must he
passe. wythout the baptym of blood/ as holy mar-
tyrdom. it lette or preuent/And for this sacrament
is so necessary. Cryste prechyd & declaryd this spe-
cyally/as testifieth both Marke & Mathu. a lytyll
before his Ascencyon. he cōmaundyd his dyscyples
this wyse (Go ye forth sayd Cryste in to all ỹ worl
de. teche ye all people. baptisynge them/ in the na-
me of the fader. & the sone. & the holy ghost / Who
so euer haue true fayth. & is baptysed. he shal be sa-
uyd) ¶Seconde I saye the sacrament of penaun
ce is of necessite condicionall. That declare I thus
for as baptym wallheth awaye originall synne &
actuall where it is. So doth ỹ sacrament of penaū
ce. take awaye synne. or synnes actuall after bap-
tym cōmytted. By wytnesse of this. Cryst geuyng
auctorytee to preesthode for euer to geue remyssyon

of lynnes. insufflate and gracyously brethyd in his
dilcyples. layeng. ¶ Receyue ye the holy ghost/ who
so euer lynnes ye forgeue. forgeuen be they at god/
And whose lynnes ye retayne retayned be they att
god. the. xx. chapitre of Joh̄y/ Now for as moche as
euery man is a sy̅ner in this lyf comynly as sayne
Joh̄y shewyth the fyrste chappetre of hys fyrst epil-
tle in thyse wordes/ ¶ Yf we saye þ we be no lyn-
ners: we dilceyue ourselfe. & trouth is not in vs/ And
not oonly in one lynne we offende god: but in ma-
ny lynnes: as declareth sayne Jamys in his epystle
the fyrste chappetre (We all sayth he offende god in
many offences & trelpasses. is therfor þ sacrament
of penaūce. necessary to man condicionally) That
is to say (yf man offēde/ as we do all comynly: theñ
is þ sacrament of penaūce necessary to þ releyf of
mānys lynne. to put hy̅ in surete of remyssion) For
(penitēcia habit⁹) thabite of penaūce is not of su-
che surete as declareth mayster Duns in the. iiij. /
Theñ seyth this sacrament is of necessyte requyred
to all sy̅ners. Crist sayeng in þ. xiij. chappetre of Lu
ke (Wythout ye do penaunce. all shall ye perysshe)
Caste not awaye this holy sacrament. ne the gra-
ce therof. Dyspyse it not/ But amende we ourselfe
in to better lyfe. takynge penaunce for oure offen-
ces by ygnoraunce committed. leest we sodaynly
preuente wyth deth. seke for penaunce. and cay not
thenne fynde it.:. ¶ Thyrde I sayde the
holy Sacrament of the awter is of necessytee

conuenyent/whyche J declare thus lyke as bodyly meete & drynke is necessaryly requyred to the bodyly sustenaunce of man in this erthly lyf: So is this holy sacrament requyred as ghostly sustinaunce for mannys spyrytuall lyfe) As declareth sayntAustyn vpon thyle wordes of Criste in the.vi.chapitre of Johñ(My flesshe sayth he is verí meete.& my blode is very drynke) ¶ Syth men sayth sayntAustyn delyre by meete & drynke to satisfye their hungre & thyrste.this oonly dooth that holy meete & drynke whyche maketh the deuowte receyuers therof Immortall & Incorruptyble. the blessyd sacrament of the awter. ¶ Thenne syth this holy sacrament is ghostly mete & ghostly drynke:necessary is this mete & this drynke for the contynuaũce of the ghostly lyf of man/ as in the same chappitre of Johñ declareth our sauyour Cryste at large (But ye ete sayth he the flesshe of the sone of man.& drynke his blode·ye shall haue noo ghostly lyfe in you/And whoso euer ete this meete & drynke this drynke worthily.shal therbi lyue euerlastyngly) ¶ And mayster all I beseche our lordes mercy of one thynge. that alle we here present.whyche at this blessyd feest of Ester haue receyued this holy sacrament.sacramẽtally.haue also receyued the same spyrytually.that is to saye(the grace by thys holy sacrament sygnefyed & geuen)In haste we shal knowe of lyghtly hode/for as ye knowe the tree by the fruyte: so shall ye knowe the man by his condicõns.He that reco-

neth haſtely to his olde ſynnes ayen: of ykhyode
neuer receyued this holy ſacrament ſpyrytually. Of
ykhyode I ſay. I dare no ferder presume to Juge.
¶ The thyrde trouthe in this party I ſayd to be
this. how our ſauyour in thyle thre ſacramentes in
eſpecyall. & in alle in generall. nyghed. and dayly
nyghyth vnto may/ Where ye ſhall vnderſtonde. ꝙ
our ſauyour Cryſte hath promyſed ſo to aſſiſte his
holy ſacramentes wyth his grace. whan he aſcen-
ded vnto the faꝺ of heuey. ſayeng to his diſcyples/
& to all good cryſtey men vnto ꝙ worldes ende for
euer in the laſte chappyre of Mathu (Remembre ye
well what I ſaye I am w̄ you for euer vnto the
worldes ende) That who ſo receyue worthyly ony
of his ſacramentes. receyueth by ſpecyall condiſcen-
dyng in to his ſoule. almyghty god. & his ſpecyall
grace/ Wherby he ſtondith in the ſpecyal grace & fa-
uour of god. Alle his actes bey in the ſyghte of god
ſpecyaly accepyd & alowed. & ordred to euerlaſtyn
ge rewarde in heuey. Jy wytneſſe herof ſayth ſay-
nt Johy in the fourth chapitre of his fyrſte epiſ-
tle (God is charyte. & he that dwelleth in charyte.
dwelleth in god. and god in hym)
¶ Thenne by vertu of his holy ſacramentes. Cryſ-
te mercyfoully nyghed to may/ for he dwelleth in
may. & maketh may his holy temple. & place of his
gracious habytacyon/ ¶ But amonge all his holy
ſacramentes. he nyzeth ſyngulerly to may in thyle
thre. in baptym. penaunce. & the holy ſacrament of

the awter/ ¶ For where may is ferre from god by
synne as is aboue sayd: by baptym he wasshith hȳ.
clenlyth hym. entreth in to his soule. dwellyth w̄
hym/and makyth hym one of his familiare houl-
holde. ¶ Bi the sacrament of penaunce where the
synner is falley from god & his grace. fast bounde
in the prisoy of synne. and obliſſhid to euerlastyng
dampnacōy: god of hys Infinyte goodnes nygheth
vnto hym geuyth hym water of contrycioy. lolyth
him. takeyth him in to his houlholde agayn. admit-
teth hym in to his fauonr/ And dyspoleth for hym
euerlastynge saluacōy in heuey. hymself sayeng bi
his prophete. ¶ In what so euer hour the synner
truly repent: he shall be saut. & his synnes forgeuey
¶ By the holy sacrament of the awter. mooſt syn-
gulerly. and mooſt gracyously. he nygheth vnto e-
nery may it worthyly receyuynge/ For by this bles-
syd sacrament. he fedyth may. he comforteth may.
And strengtheth hym ayenſt all his enmyes. hym-
self is the feder. hymself is the fode. hymself is the
geuer. hymselfe is the gyfte. hymself is the prayer
hymself is the pryce/ So ꝑ by this holy sacrament
he nygheth so vnto may. ꝑ he Incorporateth may
in to his mystycall body. And makyth hym one of
his precyous mēbres/ for whom by his grete power
he fyghteth. & ayenſt al his enmyes he myghtily de-
fendeth/ Of whom was Jhūs Naue but a fygure.
for he neuer sayd ꝑ people to him cōmitted: but bi
ꝑ grace geuey vnto hym by our Jhūs Cryſt. Syn

there is no power but of god after the appostle to ꝑ Romayns the.xiij.chappter. Jhūs Naue by the power of god geuey to hym· slewe & distroyed the bodyly enmyes of his people. Our Jhūs by his owne almyghty power. distroyeth the ghostly enmyes of his seruauntes / ffor after thapostle ꝑ.xvi.chapitre to the Romayns (almyghty god by his power shal spedely trede & distroye the deuyll vnder our fete. & ouer this geuyth power to all his seruauntes to do the same ¶ Behold & take good hede sayth Crist to his seruaūtes: I haue geuey power to you to trede serpentes & scorpions vnder your fete. and none enmye shal mow noye you. the.x. chappter of Luke ¶ Jhūs Naue agayn brought the people to hym cōmytted in to the londe of promissioy by ꝑ power of god· Ye but this londe was alle erthly bryngyng forth of brymbles and thornes/ But our Jhesus hath sauyd all his people. not one of them perysshyd. exceptynge the chyldrey of perdycōy/ And hath brought all hys seruauntes in ꝑ to londe of euerlastynge lyfe. And there hath dystrybuted vnto euery one of hys seruauntes. glory in abundaunce Where his seruauntes shal neuer hungre ne thyrste Ne neuer be troublyd ne noyed nother wyth hete ne wyth colde· ¶ Here is now declaryd & shewed ꝑ fyrste party & pryncypall conclusyon of this poore sermon (thus manere fourme) That the same Jhesus Cryste whyche dyde ayde. and in alle his werkes dyde assyste vnto forlayd Jhesu Naue

pe

hath nyghed vnto mankynd by his almyghty po-
wer in thre wyle creando· nalcendo. miniſtrando)
bi his actes of creacõy. of Incarnacõy. & of mynyſ
tracõy / What ſhall I thenne ſaye vnto all criſten
men but this (Be not vnkynde vnto hym. Be not
frowarde. be not wayward) ¶ For there was neuer
nacõy in this worlde ſo grete. þ euer had their god-
dis nyghyng vnto them as our lorde god nygheth
vnto vs: The fourth chappytre of Deutronomÿ.
Thenne I exhorte you all to nyghe vnto god w^t
the acte of adoracõy/ þ is to ſaye wyth perfyte loue
& ſeruyce oonly due to god) For he nygheth by his
manyfold graces. to all thoſe· whyche humbly. & of
all their hertes do ſeke hym.:
¶ Seconde & pryncypally in this collacõy. I ſayde
me to ſhewe & declare to you. how the ſame Jhũs
hath walkyd wyth mankynde by holy obedyence)
Yf ÿ axe me. whyche ſame Jhũs: I ſaye the ſame
Jhũs. the ſone of god. & of þ virgyn our lady· why-
che nyghed to mankynde. & aſſiſted to Jhũs Naue
by his almyghty power: The ſame Jhũs it was þ
walked w^t Jhũ Joſedech· & ſo hath ſaued mankÿ-
de by his holy obedience/ To whoſe ſhort declaraci
on. ye ſhall vnderſtonde. þ our ſauyour Cryſt hath
walkid wyth may thre wyſe by holy obedience: but
this muſt ye vnderſtonde of Jhũ Criſte Incarnate
& lyuyng in our mortall nature/ & all for we ſhold
folowe his holy ſteppes for our profyte/ as aft ſhal
appere. ¶ Fyrſte he was obedyent to hys frendes &

prelates. Seconde he was obedyent to the precepts & lawes. Third he was obedyent to passions & dethe. ¶ Fyrst I say he was obedient to his fader putatiue Joseph & to his holy moder. & other potestates of the worlde. In ỳ second chapitre of Luke we rede. ỳ Jhũs descendid from Jerlm in to Nazareth & was obedyent vnto Mary & Joseph (the story is there declared at large) but to myn entent. this appereth of the same. That our sauyour Cryste shewed grete obedyence vnto Joseph & his holy moder Qm̃ erat subditus illis) he was to them obedyent. They cõmaundyd. he obeyed. Upon whyche wordes sayth saynt Bede. ¶ In this mystery sayth he is geuen of our sauyour to all mortall men a grete example of mekenesse. god was subdued to many. euerlastyng to tẽporall. the gretter to the lesse. ỳ hyer to the lower (To the entent ỳ we shulde lerne & folow the steppes of mekenesse) whyche purpose to attayne ỳ hye glory of god ¶ Of whiche foloweth a notable corelari or morall lesson thys (ỳ who soeuer purposeth to walke wyth Cryst in to ỳ heyth of heuen: he must fyrst folowe hym in this worlde by meke obedyence vnto all his heedes & rulers. bothe spirytuall & temporall. fader & moder/ though he be better & gretter than they in merites & vertu/ This sheweth the apostle to the Romayns in the xiij. chappitre by a longe processe. ¶ Euery man sayth he ought to obeye to hyghe auctorite & power. his cause is this/ for there is no power but of god.

wherupon layth layne Auſtyn (Ay euyll wyll & de
ſyre to noye. maye be of may hymſelf. & of his ow-
ne crokydnelle) But power to noye maye no may
haue: but oonly of god/As it apereth of the deuyls
wordes vnto god in the fyrſte chappyre of Job. wyl-
lyng to enoye thys holy may (Put forth thy honde
layth the deuyll to god. towche & ſtryke all his goo
des &c) That is layth layne Auſtyn as though he
ſholde ſay (geue power) He wolde haue enoyed the
holy may: but of hymſelf he myghte not/wherfore
he alkyd power to noye. ¶ Thene ſyth there is no
power but of almyghty god: euery may ſholde be
gladly obedyent vnto power/for euery thyng geue
& ordeyned by god. is duely ordryd. Now who ſo re
ſyſt the ordynaunce of god. purchalyth to hymſelf
euerlaſtyng dampnacõn. Thou layſt (ſyre my he-
de. my ruler is cruell. Impacyent. a grete wrong do
er or extorcioner) What thenne layth layne Peter/
Be ye obedyent vnto euery may in auctorytee for
goddys commaundement. To the kynge or pryn-
ce. as cheyf by excellence vnõ god. to dukes & other
grete eſtates/as his hye myniſtres & officers/what
to good & badde thou layſt: ye ſyre/ſo layth layne
Peter (ye ſeruaũtes be ye obedient vnto your lordes
in all drede. not oonly to good & moderate of con-
dycyons: but alſo to wylde & lewde of theyr diſpo-
ſycyon) ¶ Saynt Auſtyn de natura & gracia (en-
treatynge this matere layth (Our ſauyour cõmaũ
dyth chyldrey to obeye theyr faders & moders. He

commaundeth also subgettes to obeye theyr hedes and prelates. He dyde as he taughte. fulfylled ỹ he warnyd/ for he delcendynge wyth our lady & Joseph. was to them obedyent / And as a pupill was guyded vnder power in his tendre aege. all be it he was lorde of all the worlde. He hath geuen vnto ỹ example of meknenelle. he hath goon before. exhorteth the to folowe hym. Thou refuleſt to be of the body of Cryſte: yf thou wolt not wyth hym be vnder ay heed/ But ỹ layſt (I loue power/ for it is of god: but I drede my prelate my heed/ for ofte he is ay eupl may) Here thou me layeth layne Auſtyn: yf thy ruler or prelate be good & vertuous: thẽne is he to the a nourylher. yf he be eupll: thenne is he thy attemptour. Wherfore take ỹ gladly thy nouryll her. And in temptacõn be ỹ pacyent. And prouyde the folower of Cryſt/ whyche layd vnto all his ſeruauntes in the fourth chappyre of Mathu (folowe me. I goo before you by perfyte obedyence. takyth of me enlample. and doo ye the lame) ¶ Of this appereth ỹ our lauyour Cryſte walkyd wyth may by holy obedyence. to his frendes. and other hauyn ge power and auctoryree in this worlde. Sayde he in teſtimonye & wytnelle of thys vnto Pilate bol/ eynge hys power / Thou ſholdeſt layde Cryſte haue no power ou me/ but it were geuen the from aboue the chappyre of Joky / ¶ And in this hys obedyence. he lefte and ſhewed vs enlample

to folowe the lame. ¶ Now how the multytude to
low our sauyour in his grete mekenesse & obedien-
ce. god knoweth/full euyll I fere. Cryst sayd hono-
ur thy fader & moder. that ꝑ may lyue longe on er-
the) We saye what so almes. or good dedys we do
thy party fader or moder is therin. & it shal stonde
you in stede. so leuyng them many tymes in necel-
syte & dystresse. the. xv. chappter of Mathu. originall
ly grouded the. xx. chappter of Exod⁹/ ¶ And yet I
trowe verily the defawte herof moche in the frem-
des. whiche sholde lerne the chyldrē. & in theyr yon-
ge aege brynge them vp in timore dñi in ꝑ drede
of god. to lerne them to knowe god. to drede god &
theyr frendes. Example herof in especiall was ho-
ly Thoby/ whyche taughte his sone frome his yon-
ge aege to drede god. & abstayne from all synne. ꝑ
fyrste chappter of Thoby. accordynge to the wyse
mannys counsell in the. vij. chapitre of Ecclesiastī
¶ God hath geuen to the chyldrey layth the wyse
man. teche them the lawe of god / For sure it is. ꝑ
for lacke of obedyence. & good erudicōn. the chyldrē
ofte tyse by vyolence ayenst ꝑ faders: And putteth
them to grete perill. & many tymes vnto dethe. ꝑ
xiij. chappter of Mathu. ¶ Yf I shold here speke of
our chyldrē of the cyte. I reporte me. how well they
thryue. comynly none worse/ Why trowe ye: playn-
ly they lacke erudicōn in youth. wyth due chastyse-
ment/ So dyde Ofny & Phinees the sones of Hes-
ly. They fell to ryotte as it appereth in the fyrste

chappyte of ꝑ fyrst boke of the kynges. The cõclusi
on of ther holy was ther faꝺ Hely brake hys necke
for his necligence. Both his sones were slayne in a
day bi the Philistees. And charche of god. ꝑ true fy
gure of his holy chyrche was taken in to ꝑ hondes
& power of synners & chenmyes of god. The .iiij.
chappyte of the fyrste boke of kynges. ¶ A comyn
prouerbe it is & a wyle ꝑ better is a chylde vnboxy
thay vntaught. Teche ye therfor your chyldren to
walke wyth Jhū Cryste. by true obedyence to god:
to their frendes. ye & to their prynce. & other hedes.
This bey they boũde vnder ꝑ payne of euerlastyn
ge dampnacõy as is aboue shewed. For there is no
power but of god. ¶ The cause whi comynly mey
rebell ayenst theyr heedys & louereynes. is pryde &
highe mynde. Now our sauyour taught mekenesse
Lerne ye of me sayth he to al his folowers. ꝑ I am
meke & humble of spyryte. the .xi. chappyte of Ma
thu. Mekenes ledyth to obedyence. & obedyence to
pacyence. Therfor where lackyth mekenes lackyth
both obedience & pacience: Therfor foloweth rebelly
on. & wher mey be vnable to rebell: oft they distroy
thẽselfe for malyce. as of Cato Vticense declareth
saynt Austyn ꝑ .xxiij. chappyte of ꝑ fyrst boke of ꝑ
cyte of god. whyche thurgh his pryde was so impa
cyent & inobedient. ꝑ he wold rather distroy hẽself
thay to lyue vnder the dominiõy of Julius Cesar.
This dyde he. distroyed hẽself. & here was thende
of his pride/ for sure it is of Crystis sayeng. That

who exalte hymselfe shall be mekyd. the. xviij. chappytre of Luke. ¶ Seconde is sayde in this party that our sauyour Jhūs was obedyent. accomplysshyd & fulfylled the lawe and preceptes of the same/whych ought no duety to the lawe/And that I shall shewe by this reason (The lawe was made for to punysshe trangressours. the thyrde chappytre to the Galathees / Now our sauyour Cryste dyde neuer synne. ne yet gyle was ony tyme foūde in his mouthe. the seconde chappytre of the fyrste epystle of sayntt Peter) Thenne folowyth that he was no thynge bounde to the lawe: And yet of his perfyte mekenesse. for our merite & enlample: fulfylled he the lawe as debter to the same. bothe in his circumcisyon. in his oblacōy at the temple. in obseruynge the Palche daye in Jerlm whan̄e he was of the aege of. xij. yeres. alle conteyned in the seconde chappytre of Luke/ Of whyche holy and deuowte obedyence of Jhū Cryste. sayth the blessyd bysshop Cirillus the disciple of sayntt Jerony this wyse. ¶ O highe profundite of the grete wysdom & scyence of god. Cryste in our kynde was circumscided/whyche by the auctorite of his godheed dayly circumcideth the synnes in mennes hertes. He offrid oostes to god/ whiche in euery oblacōy made vnto god: is honourid egally wyth his fader. The lorde of Palche daye. mekely as a seruaunt obseruyth the palche. Tronthe obserueth the fygures of the lawe. The maker of the lawe as god: kepyth ꝑ same as man.

And ouer this · ỹ obleruynge and keppynge of the lawe: What dylygence. and what obedyence oure lauyour Cryste Jhū dyde. apperyth in the, v. chappyte of Mathu/ Where he layd vnto al his folowers. ¶ Thynke ye not. that I am come ỹ to this worlde to dyssolue or breke the lawe. or the prophetes/ I came not to breke them: but rather to compylle them. Wherupon layth layne Joho Crisostom ỹ his Omely Cryste fulfylyd the prophetes ỹ accomplyllynge alle the tronthes wrytey of hym by them) He fulfylled the lawes two wayes/ Fyrste noo thynge trangressyng or brekynge. commaunded ỹ the lawe. Seconde ỹ iustifyenge synners by fayth and charyte. that the lawe by the letter myghte neuer doo. And soo prelcice was he ỹ his obedience· and obleruaunce of the lawe. that he layde forth wythỹ the same chappyte (That the leest Jote · or leest precepte of the lawe sholde not passe hym vnobleruyd & kepte) signyfyeng. That he wolde kepe the lawe to euery poynt · and vtermoost precept commaunded ỹ the same. ¶ I saye commaunded ỹ the lawe. Not ỹ the/ Talmodyke tradicõns of the Jewes / whyche were belydes And out of the lawe. Many ỹ nombre. And grete of charge. To whoos obleruaunce. the Jewes to/ he gretter kepe. Ye & gaue gretter obedyence. thañe to the lawe/ As to ete theyr meete wyth wallhey. & clene hondes. The dilcyples of Cryste toke no hede to this cerimony. The Jewes therfore blamyd

Cryste And layd to hym/ ¶Why breke thy dyscy-
ples the tradicions of our olde faders: They wal-
she not theyr hondes whañe they ete brede. Cryste
preferrynge obedience of the lawe to theyr tradici-
ons: Anſweryd/Why breke ye ypocrytes the com-
manndementes of god for ony of your tradicions
As who layth (Ye ſholde not ſoo doo: But com-
pare to gadre the lawe of god. And the tradicions
of may: ye ſholde alwaye be obedyent vnto the
lawe of god For ony tradicion of may) J fere me
we bey in the Jewes caas: We take more dyly-
gence. and bey more obedyent to mannys tradici-
on. thanne to the lawe of god. Stomblynge atte a
ſtrawe And leppynge ouer a bloche. Oure ſauyour
layde (That we oughte of duety obſerue and ke-
pe the lawe/ And not to leue the other vnkepte)
¶Kete therfore euery may doo his duety and fo-
lowe Cryste in the waye of his cõmaundementes.
That he may truely ſynge & ſay wyth Dauid the
prophete (good lorde J haue renne the waye of thy
cõmaundementes) He went before. he gaue vs enſã-
ple. he callyd vs wyth hym in obedyence to ꝑ lawe.
to whyche he was not boũde/ but for his mekenes.
and our example. as it is opey in the. xiij. chappyte
of Joby. where of his grete mekenes he wallhyd ꝑ
fete of his diſcyples. ſayenge vnto them. ¶J ha-
ue geuey to you enſample. As J haue doon: ſo do
ye. For there is noo ſeruaunt gretter. ne better thay
his lord and mayſter. Signyfyeng that al Cryſtys

true seruauntes sholde walke wyth hym by meke obedience. in obseruyng & kepyng the lawes of god ¶ Thyrde I lay this party. þ our Jhū Cryste. our sauyour was obedient to passyons & deth. To passyons as to hungre. thyrste. colde. werynesse. to persecucōns & aduersyte. to blasphemye. & detractyon. to thornes. scourges. naylles. to aysell & galle. & fynally to deth) And to what deth trowe ye: playn to them the moost shamfull deth in the worlde. to the deth of the crosse. the seconde chapitre to the Phylipens. ¶ Our sauyour Cryst sayth there the apostle mekyd hymself. made obedyent vnto deth. ye & vnto the dethe of the crosse. / Why walkyd Cryste trow ye thys streyte path of obedyence whyche ledeth to deth/ for hymself: naye. he nedyd not/ syth he neuer was the dettour of deth/ for as I sayd aboue. he neuer dyde synne. ne gyle or dissayte was ony tyme foūde in his mouth. Then was it al for our sake. whyche were synners: & of duty the dettours of deth/ As the with sayne Peter in the seconde chapytre of his fyrst epistle (Cryst he sayth suffryd for our synnes. leuyng you & vs al example to folowe his holy steppes) These haue we here declaryd of our Jhūs Cryst. þ the same whiche nighed to may hȳ sauyng by his grete power. shewed in the actes of creacōy. Incarnacōy. & mynystracōy/ whose tygure was Jhūs Naue. The same Jhūs hath walkyd w* may in our kynde. hym sauyng by perfyte obedience. to his frendes & other astates. to þ lawes

& cõmaundementes. to pallyons & deth of ꝑ crolle/ whole fygure was Jhũs Joledech: ¶ Of why= che two pryncypall partyes· doth folowe a cõclari That the same Jhũs whyche nyghed to man= kynde· whyche walkyd wyth mankynde. hath fy= nally bi his wyldom brought mankynde to euer= lastyng reste in heuen/ whole fygure was (Jhũs fi= liꝰ Sirach (whyche by his wyldom hath gretly hol= pen & sauyd the people of god/ But neuer lyke to our Jhũs Cryste/ For as Jhũs Naue was but a fy gure of power & strengthe. Jhũs Joledech a fygure of holy obedyence/ So was Jhũs Sirach but a fy gure of the wyldom of Cryste/ whyche is the eter= nall. & substancyall wyldom of god ꝑ fader (attay nyng strongly from ende to ende. & delectably alle thynges dispolyng. The. viij. chappyre of Sapiencꝫ/ To whose power. no creature may resiste. ¶ Syth all creatures be at his cõmaundement· & to him o= bedyent. ꝑ. xiij. chappyre of Hecꝫ/ For whose mekc & holy obedyence. god the fader hath hym exaltid/ & geuen to hym a name aboue all the names in ꝑ worlde. Syth to the holy name of Jhũs: all creatu res of duty do bowe & obeye bothe of heuen· erthe. & hell. The seconde chapitre to the Philipenꝫ/ Of whose infinyte wyldom all ꝑ worlde is sauyd. hẽ= selfe sayenge in the· xij. chappyre of John (What I am lyfte vp in the crolle there deyenge for may. I shall drawe all the worlde vnto me Wherupon sa yth sayne Austin/ as thouh our saupour shold sayc

after my deth. & my resurrecciō. I shall ascende to my fader in heuen. & drawe my chosen seruauntes vnto me) Syth by stedfast fayth. of duty. the membres must folowe the heed: yet I saye he wyll hath dispoysyd. þ all his seruauntes & membres shold be obedient: & suffre in this worlde pressure: & passions as hymselfe dyde. ¶ In this worlde sayd he to all his seruauntes. ye shall haue pressure & persecucō the. xvi. chappytre of Johy. And sayne Poule in the thyrde chapitre of the seconde epystle vnto Timo/ the ¶ All those whyche in this worlde woll lyue the mekr seruauntes of god: must nedes suffre persecucō & aduersyte) for whyche lytyll labour & shorte trowble in this lyf: all his true seruauntes shall haue euerlastyng rewarde & rest in heuen. hymself thys promysed whyche may not erre ne fayll ¶ Ye shall sayth our sauyour receyue an hundryd folde more than ye paye or geue. & wyth all ye shall haue full possessyon of euerlastynge lyfe. the. xix. chappytre of Mathu/ whiche graunt vnto vs. the same our sauyour Jhūs Cryste. A M E N

¶ per reuerendū doctorē Rē fitz James

¶ Emprynted at Westmestre by Wynkyn de Word